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LIGUORIAN

November, 1957

WHY I AM A CATHOLIC

PEOPLE IN PURGATORY

STEADY DATING FOR FUN

RICH CATHOLICS



YOU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.



THE Liguorian

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Unchangeable Principles
of Truth, Justice,
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and to All That
Brings Happiness to
Human Beings*

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IN THE CATHOLIC PERIODICAL INDEX

THE LIGUORIAN

LIGUORI, MO.

WHY I AM A

CATHOLIC

EVERY Catholic who is worthy of the name has an adequate answer to the question that may be put to him at any time: why do you think yourself obliged to be a Catholic? Such a Catholic will never say that he is a Catholic only because his parents were Catholics before him, or because he has a mysterious feeling of attachment to the Catholic Church. If he is a genuine Catholic, he knows and can in some way express why he is convinced that he must be a Catholic.

Every non-Catholic who is in any way attracted to the Catholic Church must study enough about the Catholic Church to be able to say "I must be a Catholic," before he can be admitted into membership in her. This is because God, having given to all men an intellect, expects them to know what they are about before they take any important step in life. St. Peter put it simply when he commanded all the followers of Christ to be ready always "to satisfy everyone that asketh you a reason of the hope that is in you." (1st Peter, 3-15)

Many converts to the Catholic Church have written books with titles like the above. Book or no book, every Catholic in the world must have his reasons, or he cannot be a true Catholic.

DONALD F. MILLER, C.S.S.R.

We are not referring here to the well-known truth that no one can be a Catholic unless God gives him the grace to be one. Any Catholic can truly say, when asked why he is a Catholic, that it is because God gave him the gift of faith. But God offers this gift to everyone, and He offers it in accordance with the nature of those who are to receive it. Only those actually accept the gift who dispose themselves for it by using their minds to grasp why they need it and must embrace it.

Now there are three ways in which a Catholic can express the reasons

for his faith in the Catholic Church, and the hope that springs from it. They may be called 1) the simple way; 2) the learned way; 3) the practical way.

I. THE SIMPLE WAY

THERE must be a simple or easy way through which anyone can come to a knowledge of the truth of the Catholic Church. That is because, if the Son of God founded a Church as the means of salvation for all human beings, then He must have made it possible for anyone, no matter how meagre his intellectual abilities or his education or his opportunities for extended study, to grasp the truth of the Church He founded. If the truth of the Catholic Church cannot be made clear to a ten-year-old child, or an unschooled housewife, or an unlettered native of some uncivilized land, then it cannot be the Church Christ founded as a means of salvation for all.

There is a simple and easy way of recognizing the truth of the Catholic Church. It is summed up in two simple propositions: 1. Jesus Christ was truly the Son of God, Who came into the world to redeem all men, to teach all men, to lead all men to heaven. 2. Jesus Christ founded one Church and defined and described it so plainly that it can be recognized at any time, at any place in the whole world. That Church is the Catholic Church.

Anyone — a grade school boy or girl, an adult who never had a chance to go to school, a day laborer too busy to spend more than half an hour a day in thought and study —

can come to *know* these two truths, to see their proofs as clearly as he can see the sun in the sky.

That Christ was God, the very God Who made him, he can know through the miracles Christ worked. He Himself was content that everyone should judge Him by His works and not only by His words. "If I do not the works of my Father, believe me not. But if I do, though you will not believe me (that is, my words), believe the works, that you may know and believe that the Father is in me and I in the Father." (John, 10:37-38).

What were the works through which Christ asked all men to know that He was divine? He listed them Himself: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." (Matt., 11:5) Added to all this was the miracle of His own resurrection, of which St. Paul could say in effect, that if it did not happen no one need think of believing in Christ at all.

That Christ founded one Church, the Catholic Church, is simply proved by matching the words He used to found a Church with the Catholic Church as it has stood for 1900 years. Here again the least talented and least educated human being can find the proofs and be convinced by them even in the face of the most elaborate counter-arguments of atheists, agnostics and doubters in any form.

Anyone can be shown from the Bible that Christ gave His own authority to the Church. He spoke about Peter, the first Pope, as *the rock*, or the symbol of authority, on which He would build His Church. He told Peter and the other apostles that He was giving them *the keys* of the kingdom of heaven, and said that whatever they would *bind or loose* on earth would be bound or loosed in heaven. He said that He came with *all power* in heaven and on earth; but that He was sending His apostles, that is, setting up His Church, with the same power. He said He would be with the Church to the end of time, *preserving it from error* in all its essential teaching.

The same person who is shown the texts in the Bible in which these words occur (and many others like them) can be asked to look around him in the world for the one Church that matches these words. There is only one that has been like an unchangeable rock for 1900 years; only one that lays claim to having the keys to the kingdom of heaven; only one that binds and looses, only one that speaks with an authority that demands belief and obedience. The simplest soul can see this fact before his eyes.

After finding the true Church in this simple way, an individual must, of course, go on to learn those things that the Church teaches which are necessary for the right ruling of his daily life and for the salvation of his soul. He must learn about the Mass and the sacraments and prayer, through which He obtains God's

grace; he must inform himself on the obligations of the commandments of God and the precepts of the Church. All this is easy after one has found an authority on which he can rely.

II. THE LEARNED WAY

CHRIST made the finding of His true Church easy for all men and women of good will. They have only to find the Church that speaks to them with the kind of authority that Christ clearly gave to His Church, and they know they have the one that will lead them to heaven.

Some men, however, with keen minds, with scholarly backgrounds, with an avid intellectual thirst, want more than a simple answer to the question of which is the true Church of Christ in the world. The simple answers must indeed be the beginnings of their submission; but they can seek and find much more about the true Church that will satisfy their minds.

Thus they can studiously explore the history of the Church from the time Christ founded it right down to the present day; they can compare the Catholic Church with all the heresies and religious movements and sectarian creeds that have ever been originated among men; they can make a thorough study of all the dogmatic, moral and liturgical teachings of the Catholic Church, in order to see whether they may rightly be said to stem from the teachings of Christ. A whole lifetime can be spent in thus deepening one's knowledge of the true religion.

Some converts, for one reason or another, have found it necessary to make a very scholarly study of the Catholic Church before they could submit to her claim on their allegiance. Cardinal Newman, for example, made a study, not only of the words of Christ in the Bible about His Church, but of the extant writings of all the early Fathers of the Church, before he became a Catholic. He wanted to make sure that the Catholic Church of his day was the same Catholic Church that offered salvation to men in the first five centuries after Christ ascended into heaven. Some converts have to overcome objections against one particular feature of the teaching of the Catholic Church before they can submit to her, and thus must make a special study of that feature. In some cases it is the necessity of confession; in others the doctrine of purgatory; in others the position of the mother of Christ in Catholic worship. Whatever the objections, any man can find, through honest study, an answer to them all.

Priests by their very office must be men who have made a scholarly study of grounds for the truth of the Catholic Church. They must spend their lives explaining her teachings, answering objections, deepening the convictions of all who come to them. That is why they must spend at least twelve years in study before they can be ordained priests. During those years, they analyze every major and minor teaching of the Church; they study the origin, history and tenets of all non-Christian religions and all

non-Catholic Christian sects; they spend years in the study of the Bible as the revealed word of God.

Thus, if a priest is asked, Why are you a Catholic? he would probably answer first of all in the simple way: "I am a Catholic because I know that Christ was God, and Christ founded a Church to which He transmitted His authority, and I see that Church only in the one that is called Catholic." But he would also be able to say, "I am a Catholic, because I have studied all the teachings of the Catholic Church, all the laws that she affirms and upholds, all the tenets of her rivals, all the happenings of her history, and the more I have studied the more my mind has been convinced that she is the one true Church founded by the Son of God for the salvation of all mankind."

No Catholic or prospective convert to the Catholic Church need ever be afraid of making similar thorough studies of the teaching, history, laws and practices of the Catholic Church. The more he learns and knows, the easier it will be for him to make the great act of faith in Christ and in His Church that is the very beginning of justification.

III. THE PRACTICAL WAY

WHAT is called here the practical way of learning the truth of the Catholic Church cannot really be separated from the theoretical or intellectual way, any more than the scholarly way can be separated from the simple way. However, it is another way of preparing the mind for the all-important conclusion that the Catholic Church is the one estab-

lished by Jesus Christ for all mankind.

In this approach one asks the question: Does the Catholic Church act toward her children as the true representative of Christ, as their spiritual mother and father, as the one institution on earth most interested in their happiness and eternal salvation?

The answer to this question may be found in the laws that the Church has made for her children. In making any laws the Catholic Church acts on the authority given her by Christ: "Whatsoever you bind on earth will be bound in heaven." She does not make many laws over and above the natural laws that God has imposed on all men: but there are two things about every law she has made that make it a practical way of seeing the Catholic Church as the true Church of Christ. The first is that it concerns something of great importance in the teaching of Christ; the second is that it obligates Catholics to something exceedingly important for their happiness and salvation.

See how this works out in the case of the universal laws the Catholic Church has made.

1. Christ died for all men. At the last supper He instituted the Mass as a means through which His sacrifice on the cross would be re-enacted to the end of time, as we learn from St. Paul who said, "As often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come." Thus the Mass was supremely important in the mind of

Christ; it is necessary as a means of bringing the merit of Christ's death to living men; and so the Catholic Church commands her children to join in offering up the sacrifice of the Mass on every Sunday and holy day throughout the year.

2. Christ repeated over and over again in a multitude of ways that all men must do penance. He said this because all men need penance both to atone for their sins and to strengthen themselves against sin. The Church merely makes Christ's wish and man's need specific by commanding that her children fast and abstain at certain times.

3. Christ made confession of sin to an ordained and authorized priest a necessary means, in normal circumstances, for the forgiveness of sin in these words to His priests: "Whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained." (John, 20:23) The Catholic Church knows that the best of men will need forgiveness at times; therefore she commands all to confess at least once a year, and urges all to receive the sacrament of confession often.

4. Christ said of the sacrament of Holy Communion: "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." (John 6:54). The Church translates this statement of the will of Christ and the need of all men into a general law that they must receive Communion at least once a year (during the Easter season). She

urges all who can, to do much more, even to receive Communion every day.

5. Christ established a visible Church. This visibility is to take concrete and local form in the parish church, where the Mass and the sacraments founded by Christ can be rightfully offered to the people in a neighborhood, where common and liturgical prayer can be said, where Christ can be found imprisoned but at the same time enthroned in His tabernacle. All these things people need for their salvation: a church, the Mass, the sacraments, the tabernacle home of Christ, common prayer. The Catholic Church combines the will of Christ with the need of the people for all these things in the simple law that people support their parish church according to their means.

6. Christ made marriage a sacrament and, with the other six sacraments, entrusted it to the administration of His Church. The Church knows that no Catholic can find hap-

piness through marriage unless he accept it as a sacrament and obey the laws by which the Church safeguards the sacrament. Hence the sixth precept of the Church merely commands her children never to marry except as Catholics, that is, in conformity to the laws that she has made to safeguard both the sacrament and the happiness of marriage.

THUS there is no law that the Catholic Church has made that does not spring from some clearly important statement or action of Christ, and does not impose upon her children something that is clearly and exceedingly necessary for their salvation. Such an eminently practical application of the teachings of Christ to the needs of immortal souls has given evidence to many a seeker after the truth in religion that the Catholic Church must be the Church founded by Christ, the Church inspired by Christ, the Church that will be preserved by Christ to the end of time.

IS YOUR WIFE UNDERPAID?

It has been estimated that a wife's services in the home, keeping house, preparing meals and the like, are worth well over three thousand dollars a year, at a modest rate of pay per hour. A good husband shows a continuing sense of appreciation of what his wife does in their home.

He tells her about it when he enjoys a meal she prepares. He remarks with pleasure on the neatness, cleanliness and good order that his wife maintains in the home. He does not permit himself to take these things for granted, even years after he is married. He never makes odious comparisons between his work and his wife's, hinting or stating that he has a much harder lot than she has.

This appreciation of a wife's domestic achievements will be expressed by a good husband in the form of helpfulness around the house. He will not resent his wife's efforts to keep him from upsetting the ordinary cleanliness and order of the home which she has to work hard and long to attain.

PEOPLE IN PURGATORY

ERNEST F. MILLER, C.S.S.R.

I had a dream the other night during which I traveled through purgatory. It was something like the trip that Dante made with Virgil except that their trip was through hell. Mine did not carry me beyond the limits of purgatory. That was bad enough. If the reality is anything like my dream, then the folks who are doing time in purgatory are in a very sad way and should be given all the help that can be given by those whom they left behind on earth when they died.

A dream, of course, is only a dream, and we are told not to take too seriously what our subconscious dredges up while we are asleep. Quite definitely we are not to put any stock in dreams as prophecies or warnings or even communications from the other world.

My dream can be believed, however, because it is in complete accord with all that Catholic theology teaches about purgatory. My trip was little more than a review of the treatise in theology on purgatory. But the meaning of the doctrine was brought home to me a thousand times more vividly than it was when I sat down and studied it from a book. I actually saw the doctrine before me, carried

Thinking about purgatory reminds us usually of the poor souls and of what we can do to help them. Thinking about purgatory is profitable also for ourselves if it inspires us to take care of our purgatory before we die.

out in the souls of the poor people who were making purgatory their home.

It was a pretty scary thing, this having a chance to see men and women and children (beyond the age of seven) actually go through the throes of suffering because they had not followed all the rules that God had asked them to follow when they were on earth. I never thought that purgatory was as hard as it proved to be in my dream.

It was brought home to me strongly that nobody was in the prison unjustly, that everybody there had at least one or two counts against him: he had died with deliberate and unforgiven venial sin upon his soul; or he had never done any penance for the forgiven sins of his life.

The souls in purgatory were not crying out against God. They realized God's mercy in not sending them to hell, which very easily He could have done. They had been told again and

again to stop misusing the Lord's holy name. They refused to stop. They established a habit. It was the same with other venial sins. They died in the habit. So, they had to go to purgatory. It was their own doing. They were the ones who chose the house of their eternity, at least of their temporary eternity.

Or they were the ones who never did a stitch of penance all during their lives unless the penance was actually thrust upon them and they could hardly get out of it. They were the ones who had homes of great luxuriousness and clothing of expensive cut and cost, and foods of the most exquisite taste. They were the people who literally lived off the fat of the land.

And they had committed mortal sins. But, thank God, they had never lost the faith. So, as soon as they could, they went to confession and received the absolution. The sins were taken away. But not the obligation of making up for the sins. That remained. They still had the privilege of performing the penance on earth or of waiting until they died. Many of them waited.

I saw them on my trip.

Gone were the homes with the thick rugs, the many servants, the warm radiators during the winter and the cool and refreshing air conditioners during the summer. Gone was the liquor cabinet with all its appurtenances for a "quick one" before dinner or for a party that might last the night. Gone everything that was soft and comfortable and easy. These

poor people, once so well-fixed and padded, both in the purse and person, were now stripped right down to the bone. And that which was left to them ached and hurt and tortured them like a salted wound.

On many an occasion I had seen people suffer before, that is, people who were still in the flesh.

I had seen what a cancer can do to a man's body. The impression was given me that giant claws were tearing away at the patient's stomach or his lungs or his throat. There was no relief from the agony except that which came from unconsciousness. Some people so suffering refused to take drugs. They wanted to drain out of their disease all the merit that it was possible for them to gain. Thus, they tossed and turned and writhed in the overpowering spasms of pain that came upon them. One wondered how they endured so grave a trial.

There were other cases of men wounded in battle during the last world war. Many of these men were shredded of their flesh, had their nerves exposed, had almost all the bones of their body broken and smashed. So shattered were they in their body that they cried out to their companions to end their misery by putting them to death.

As I continued my trip through purgatory, I compared these sufferings of men on earth with the sufferings of the souls in purgatory. There was no comparison. I have no words, there are no words, adequately to describe what these unfortunate people were experiencing.

Their first great agony seemed to be their loneliness, not for the members of their families primarily, but for God. When they died they understood in a flash that God was the end and the purpose of their life, that in God, and in God only, could they ever find the peace and the happiness their hearts craved. During life this truth had been obscured by the distractions of the world. God allowed it to be obscured so that His children could make a free choice between what He offered and what the world, or the devil through the world offered. If God allowed people on earth to know Him exactly as He was, no longer would the earth be a place of trial and test. No longer would it be possible for men to select evil in preference to good.

But the moment after death God allowed Himself to be known as the source of all peace, of all contentment. God showed Himself as the center of all knowledge, all beauty, all wisdom, all truth.

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Yet, these souls could not possess Him. They wanted Him; but they could not have Him. They reached out for Him; but they could not touch Him. They could not even see Him. They were swallowed up in a darkness of their own making. And they could not emerge from that darkness until all the venial sins had been removed from their soul by suffering, and until all the punishment due to forgiven sins had been taken care of by the penance of purgatory. That was their worst pain.

THERE were two things that I was very much surprised at on my trip through purgatory. The first was the people who were in purgatory whom I recognized and who, I had thought, would never have to know the searing flames and the pains of loneliness.

These were the ones who had led very good lives on earth, going to Mass and Communion every week, some of them every day, and giving an example of a fine Christian life to all their neighbors and acquaintances. But they had never learned to control their judgments and their tongues. All through their life they had been critical in their minds of their neighbors whom they suspected of doing evil. Their tendency was to draw comparisons between the kind of life they were leading and the kind of life their neighbors were leading. The neighbors generally came off second best. All through their life they were quick to make the unkind statement, the cutting remark. Nor did the priests of the parish escape this going-over. All through their life they were slow to practice a positive charity — the doing of things that would really mean sacrifice and hardship. Perhaps their trouble was too great a desire for respectability in the practice of their religion. Well, none of it missed the eye of God. That was why they were in purgatory now. It was a shock to me. I had always looked upon them as people nearly perfect.

MY second surprise was this: I did not see certain people in purgatory who I had thought cer-

tainly would need purgatory after they died. I had known mothers who simply had no chance to go to daily Mass because of the largeness of their family. They prayed. They went to the sacraments as often as they could. But once in a while they complained about their lot in life. It was so hard to keep on having babies one right after the other. They did not do anything against the law of God in regard to their marriage. But sometimes they felt terribly tired. Their nerves got roughened up and they let out sharp blasts against their husband and their children. They really let fly with the words.

It is not right to fly off the handle and to give people, especially the people of one's family, a bad time. It is at least a small sin if it is deliberate. It is something that should beget purgatory. These mothers should have been in purgatory. I should be seeing them as I made my rounds. But I did not see them. Hardly one of them. And then the reason dawned on me why they were not there.

Having a large family and trying to raise that family to the best of one's ability is enough to wipe out almost any amount of purgatory. These women had their purgatory on earth in the crying of their babies, in the necessity of everlastingly changing diapers, in keeping the house clean, in doing the thousand and one things that are expected of a good mother.

These mothers could have said, "We know a good way to get out of

all this mess. Let's not have any more children. Why should we worry what the Church teaches about such a business. The Church does not have to do the work connected with having a big family." But they did not say it. They went ahead and did what God wanted them to do, even though it was one of the most difficult chores on earth.

And God liked what He saw. He applied to their debt (which ordinarily would have been paid in purgatory) all the hardships, the sacrifices, the tears and troubles that went into their motherhood. That was why I could not find any of those mothers whom I had known on earth in purgatory. They had not gone to purgatory. They had gone straight to heaven. And their children were around them, thanking them for giving them life and for taking care of them when it was so hard a job.

As I was let out of purgatory by a back door (the moment that I awakened from my dream) a couple of salutary thoughts struck me with great force. They were thoughts that had hardly touched my mind before, even though they constituted the doctrine of the Catholic Church.

FIRST, many people have the wrong idea of the justice of God. They believe that God is going to "get" them in the end no matter what kind of life they led on earth. If they escape hell, they will be lucky. But under no circumstances will they escape purgatory. Everybody, no matter how perfect the life on earth, will one day know the blasts and the

furies of the flames of purgatory. This is not true.

A person does not have to be a canonized saint to bypass purgatory at the moment of death. Here is a man who suffered intensely during his life. He had a disease that practically tore him to pieces. But he accepted what God sent him with resignation to the divine will. He kept making acts of the love of God right down to the very end. Of course he groaned once in a while. Of course he was not always good company when the family entered the room. He had his faults. But he also had his disease, his terrible, cutting, purgating disease.

God saw what the man was going through. God saw the effort the man was putting out to practice patience and faith and hope and charity in spite of his suffering. And God marked everything down. The pain, willingly accepted, was enough to take care of the punishment due to the soul because of unforgiven mortal sins of the past. Probably that man did not go to purgatory at all. And that man never will be a canonized saint. The thought clung to my mind that there must be thousands of good people in the same position. We can be in the same position ourselves if

we take whatever God sends us with cheerfulness and joyful acceptance.

AND secondly, I made a new resolution to take care of those things that had to be taken care of if I was to escape the lot of the poor souls whom I had just observed in such intense agony. I was absolutely sure of one thing — I wanted no part of purgatory after I died. I had seen too much.

I would gain as many indulgences as I could — making the way of the cross privately every day, going to Communion every day and saying the "Prayer before a Crucifix" after returning to my pew. Each of these practices carries a plenary indulgence — enough power to wipe out *all* the punishment due to forgiven sins. I would say the indulgenced aspirations that were marked in my prayer-book, I would practice mortification. I would do everything in my power to stay away from venial sins.

No doubt my dream was profitable for myself. It is to be hoped that it will be profitable for others. It will be profitable for others if it moves the readers of these lines to take care of their purgatory before they die, not after. It is so much easier and so much less painful that way.

CHECK YOUR GENUFLECTION!

We are studying the first commandment and the obligation to worship God alone. When class was finished, the pupils genuflected as usual before leaving the church; all but one little boy who did not move. I asked him why he did not genuflect, and he replied:

"Sister, I'm waiting for you to get out of the way. I cannot genuflect to anyone but God."

Sister M. Edward in *The Missionary Catechist*

For Wives and Husbands Only

Donald F. Miller, C.S.S.R.



Starting Children in Public Schools

PROBLEM: In our diocese a child must be five years old by September 15th to be admitted to kindergarten in the Catholic school, six years old to be admitted to the first grade. Many parents whose children have birthdays shortly after this date feel that it is an injustice to the child to keep it out of school for a whole year because of the lack of a week or so in age, and therefore send them to the public school for kindergarten and the first grade, and enroll them in the Catholic school for the remainder of their education. What is the attitude of the Church toward this practice? Some of the best Catholic families have done it, and I may be tempted to follow their example some day.

SOLUTION: A distinction must be made here. Kindergarten is a considerably different matter than the first grade of actual schooling. While each bishop has the right and authority to interpret this matter for his own flock, it can be said that in most dioceses it is not considered contrary to the law of the

Church to let a small child attend a public school kindergarten when there is none available in the Catholic school, and if the parents fully intend to enroll their children in the Catholic school when they actually enter the grades.

The matter of using the public school for the child's first grade, however, is something that parents should discuss with their pastor. In some cases there is ample reason for an exception to be made in this regard, but the pastor should know about it and give his approval. Experience proves that in many instances, where parents have sent their children to a first grade in a public school with the intention of later transferring them to the Catholic school, they have been induced by various circumstances to change their minds later on and to keep the children in the public school. Even when there is adequate reason for starting a child out in a public school, the knowledge and required approval of the pastor will lessen the danger that the parents might yield to foolish reasons for keeping the child in the public school.

HAVE YOU HELPED THE POOR LATELY?

Real Catholics glory in the heritage of Catholic achievements in charity to the poor. They never cry, "Enough!" when charity is the plea. Have you earned a right to glory with the rest? No doubt there is a St. Vincent de Paul conference in your vicinity, the most spiritual, single-handed agency for dispensing charity in the world. They quietly go about their work. As quietly you might make them a little monthly contribution, and gain for yourself some of the great merit and blessing that rewards their work.

Mathias Huber, C.S.S.R.

Little Lessons in Catholic Living

Guardians and Helpers

WHEN we recite the words in the Apostles' Creed, "I believe in the Communion of Saints," we express our belief in the teaching of the Catholic Church that there is an interrelation established by God, binding together all the saints in heaven, all the souls in purgatory and all the children of the Church on earth and forming one great family or body of which Christ is the Head and we are the members. All the members of this family share in the spiritual goods which form the treasury of the entire organization.

Because of this family relationship of the Communion of Saints the blessed in heaven can pray and intercede before the throne of God both for us and for the souls in purgatory; the saints in heaven receive honor from the devotion or veneration which we offer to them. We who are upon earth can offer our prayers and sacrifices for the relief of the souls in purgatory, and they in return can pray to God for us who are still members of the Church Militant. And, let us not forget it, we who are upon earth can pray for and help each other.

It is remarkable, really, how seldom we think of or make use of this privilege which we have of communicating with the persons in this other world. We can speak to our fellow members of the Communion of Saints in heaven in the same way in which we speak to any other good friend on earth. There is this difference however: we must go to our earthly friends or wait until they come to us; we can enjoy their company only on certain occasions and for a limited time. But our friends in heaven are always awaiting our pleasure and are ready to listen to and help us at any time we choose to speak to them; or if they are in purgatory, they are always waiting to receive our help, and we can help them at any time and with very little effort.

To some persons this practice of communicating with the inhabitants of another world while going about the business of daily life may seem to be somewhat unusual and artificial; but ordinarily they are the persons who do not try it. For those who practice it, it is a charming and simple exercise of faith.

Although we have been speaking about the Communion of Saints, it

will not be amiss to add a few words about our guardian angels.

God has appointed a special protecting angel to watch over you and to protect you from harm. And what is an angel? An angel is a bright, beautiful spirit, a prince of the heavenly court. One of these angels has been constantly at your side ever since you were born. It should not seem unusual or artificial to turn to him from time to time to say, "Thank you!" Ordinary courtesy urges you to do that. It is his duty to save you from harm, especially when you ask him to do so. How easy it is, when you find yourself in danger, to say quickly, "Dear angel, help me!"

You know that the devil is always trying to lead you into sin. God has given you a guardian angel to protect you against the devil. When you are tempted, ask your angel to help you in your struggle against sin. The mere thought that a pure spirit from heaven is at your side is a powerful means to help you to be true to God.

Isn't that a wonderful thing when you stop to think of it? When you walk down a crowded street, there are as many angels about you as there are people. In church there is an angel present beside each one of the people who are gathered together. Everyone who is dear to you is guarded by a faithful and loving angel. Why not ask these angels once in a while to take special care of the persons you love? When the members of your family go out to work, when the children go to school or go out to play, ask their angels to bring them home again safe in soul and body. Once you bring this belief in the guardian angels into your life,

you will look with a more kindly eye upon your neighbors. Respect is due to the angels at their side.

OUR belief in the Communion of Saints is the foundation for our practice of asking the saints in heaven to help us by their prayers to obtain favors from God.

Among the saints in heaven you have a patron saint who is your special aid. The Church requires that a child, at baptism, be given the name of a saint. The saint who was chosen as your patron, whose name you bear, watches over you from heaven, and the care which this saint shows for you increases as your devotion to this saint increases. You surely ought to know on what day of the year the saint's feast occurs — to know something about the life of this saint. These saints have struggled with the same problems which face you. They will know how to help you conduct yourself as a Christian and to prepare yourself to join them in heaven after your time of earthly trial is over. And, remember, not only your patron saint, but all the saints in heaven are interested in you and ready to hear you and to help you.

You can choose other saints to be your patrons, even though you do not bear their names, especially if there is something about them that particularly appeals to you. Every Christian should practice a special devotion to good St. Joseph; and for a carpenter and for any workingman or father of a family, St. Joseph is surely the proper patron.

Scarcely any position in life is without its patron among the saints.

In many cases there is a very interesting reason for the choice. For example, if you drive a car, you ought to be devout to St. Christopher. The story of his life tells us that he carried Christ, Who appeared to him in the form of a child, safely across a stream. Have a blessed medal of St. Christopher in your car and ask him to help you be a sensible driver and to carry you unharmed and without doing harm to others through the traffic.

In our devotions and prayers to the saints, God's Mother Mary holds the place of highest honor, and she is more powerful to help us than all the saints. Indeed, God loves and honors His Mother so highly that He has made her the dispenser of all graces; that is to say, whatever graces He gives us, He gives through the hands of His Mother. If you want the graces you need to live a Christian life and to save your soul, if you wish one day to live among these spirits of whom we have been speaking, you must be loyal above all to Mary, Queen of Angels and Saints.

SO FAR we have been speaking of the benefits we can gain as members of the Communion of Saints. But it is not a one-sided affair, in which you always receive but never give; in which you always ask for favors but never confer them. We know that we can help each other here on earth, by our prayers to God and to the saints. But there is another branch of the Communion of Saints: the Church Suffering — the poor souls in purgatory for whom we can do very much.

Tenderness for the dead is found in every human heart. And here we

have the teaching of the Church on the existence of purgatory which must appeal to the tenderness in every human heart. The souls of the dead who have not paid the debt for their sins suffer in purgatory and will suffer there until the last speck of debt is paid. Your mother and father, the members of your family, your relatives and friends may be among them. They are looking to you for help, and at any moment of the day or night you can relieve them of some of their suffering. And yet so many people do nothing to help the poor souls. So many people forget their dear ones within a few years after death. These souls are crying to us, "Have mercy on me, at least you, my friends."

It is so easy to help the poor souls in purgatory, to pray for them, to offer acts of penance or sacrifice for them. How easy it is to assist at holy Mass and to say with the priest at the altar, "Be mindful, O Lord, of Thy servants who have gone before us with the sign of faith and who sleep the sleep of peace." More than that, you can have the sacrifice of the Mass offered for them, you can make the way of the cross for them, say the rosary and gain indulgences for them by reciting ejaculatory prayers with the intention of applying all these indulgences you gain to some soul in purgatory.

Remember that when you are helping the poor souls you are helping yourself, for the poor souls will repay you for all that you do for them. "Give," says the Lord, "and it shall be given to you. For with the same measure in which you shall give, it shall be measured to you again."



POINTS of FRICTION

Unburied Hatchet

MUCH unpleasantness in human relationships arises from the fact that some people have a strange facility for remembering the wrong things. One must constantly be on one's guard with them, because it is their tendency never to forget an injury, whether imaginary or real. And what makes the tendency worse, they are inclined to rejoice in situations which give them an opportunity to retaliate in some way.

In marriage, for example, this tendency can quite effectively dash cold water on all prospects of marital love and companionship. And it is to be feared that many an otherwise happy marriage suffers from the fact that one or the other partner is constantly harping on past grievances. Mistakes and faults are common enough to our poor fallen human nature. But the original mistake is not nearly as bad as the mistake of the husband or wife who uses the past faults as a club to beat the spouse over the head in any and all arguments.

History records many instances in which the same weakness of character ruined the careers of men who had great talents and even genius. Thus statesmen have indulged in petty, personal reprisals upon coming into power. Perhaps these reprisals were directed against individuals who, in their judgment, treated them unjustly many years before. Business men

Louis G. Miller, C.S.S.R.

who were in a favored position have been known to employ private economic sanctions against some fancied enemy who perhaps unconsciously stood in the way of success.

Even in death the desire for revenge manifests itself. Some people, having no opportunity before death to revenge themselves, do so in their wills. Perhaps there was a family quarrel in which feelings were deeply hurt. The hurt is nursed and appears in a will which quite plainly excludes close relatives out of bitter rancor.

Anyone with this tendency to deliberately nurse past grievances should ponder well the warning of Christ, that if we are not willing to forgive our enemies, we have no right to expect forgiveness from God for our own sins. And continually to harp on past mistakes of others is certainly to show a spirit of unforgiveness.

THERE are, God knows, enough difficulties in the world between people with their diverse temperaments without adding to the friction by constant re-creation out of the past. In marriage, in business, in any human field, it is good to develop a good "forgetter" in so far as past injuries are concerned. Thus friction will be lessened, and the peace of true charity will prevail.

Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business.

Grit

For Parents of Retarded Children

This is the first of a new series of articles for parents of retarded children, in which we shall examine, discuss and try to answer the difficult questions which are presented to parents who must face this problem.

GERARD BREITENBECK, C.S.S.R.

"Shortly after our baby was born," a mother writes, "we were told that she would never walk, never talk, and that she was retarded. Only God knows what was in our minds. It seemed as if we were shut out from the world. What would we do? Where would we turn? How did others face this problem?"

THE words of this mother reveal the sentiments and reflections of thousands who have encountered the problems of *retardation* in their young children. From a doctor or some other professional person these and many other parents have heard words, terms, and expressions that, up until then, had meant little or nothing to them. As technical words followed technical phrases their minds, however, exploded with grave and urgent questions that sought for an immediate answer. Externally they tried to maintain an heroic calm.

November, 1957

All the while however vital doubts, such as these that we are about to list, demanded an instant reply:

Are we the only ones to whom this has happened?

What will the members of our family, relatives, friends and others think and say?

Are we to take the child home or are we to place it in an institution immediately?

If we keep the child at home, how are we to care for it?

Should the child be kept at home always?

Will we ever be able to have a normal family?

If the child is placed in an institution or specialized school, what should be our attitude?

What are we to do?

How have others solved these perplexing questions?

In previous articles we endeavored to show the parallel between the

lives of the parents of a retarded child and those of the Blessed Virgin and St. Joseph. We also tried to bring out the advantages that can come to a family of a retarded child. Cold logic, as we have seen, is not the answer. The heart has something to say. With the aid of parents of retarded children, we now wish to examine, discuss, and try to answer the above questions in a new series of articles.

It must be remembered, however, that the following accounts are not an attempt to give a final and definitive answer to all the above questions: Neither do they have as their aim and purpose the solution of every individual difficulty. Special problems and specific circumstances may and will enter into a particular case. Each family must face the problem and solve it in the light of what is objectively best for all concerned, and in accord with the true laws of duty and right.

To obtain the necessary information for the following articles, however, a questionnaire was sent to many parents of retarded children. This questionnaire was drawn up with the help of actual parents of retarded children. The counsel of doctors was sought. Experts, who are engaged in work for the retarded, assisted with their recommendation. A prominent member of the National Catholic Educational Association very kindly reviewed the points discussed. All quotations in these articles, therefore, are from actual letters received from parents all over the country who have a retarded child,

and thus have encountered these problems themselves. Mr. and Mrs. Russell Elwell tell us: "Parents of such children DO NEED guidance. We are happy to be able to help you and you have our permission to use our names at any time." These few words express the willingness to help on the part of those who were contacted.

MANY fine articles have already been written in the past and a great deal of good has been done by them. Credit must be given to the marvelous efforts of all who have already helped in this matter. An international group of experts who were convened by the World Health Organization with the participation of the United Nations have advised and counseled the clergy, doctors, etc., to give people "some idea of the ways in which the subnormal can be assisted, of the need of this assistance, and of a knowledge of where to turn for specialized advice." In accord with this need and advice I, as a Catholic priest, am bringing together the responses of parents to these questions. Thus these articles are not the thinking of ONE INDIVIDUAL, but the accumulated thought and experiences of MANY PARENTS of retarded children. They are speaking from the wealth of their knowledge concerning WHAT they did and WHY they acted as they did.

Is there a necessity for popular literature on the question of retardation?

"We feel that literature should be available for future parents of re-

tarded children," a large number of parents have written. "In such articles these parents should be informed in a simple way of what others have done, and where advice and help can be obtained. If this had been done for us, we would not have felt so ALL ALONE when suddenly we were informed of our child's condition."

Mrs. Shaw, whose husband is a doctor, comments on this thought: "In my own personal experience and locality I have found very few persons who were willing even to discuss with me the pros and cons of how to handle the situation. I have long felt that something should and could be done to help the new parents of a retarded child." Dr. Scott, of Traverse City, has this to add; "As a physician I welcome a treatise from parents who have faced the problem. Much can be learned from their united expressions and a great deal of good can be done for future parents of retarded children through these candid statements of their own experiences."

The report of World Health Organization (WHO) on the *Mentally Subnormal Child* which contains the collective views of the aforementioned international group of experts has this to say: "Where parents of subnormal children themselves write articles, or speak on radio or television, telling of their own experiences and of the more general problems, the effect is much greater than the mere publication of a booklet by one who has not a retarded child.

Few things can do more to break down the mistaken stigma attached to mental subnormality than the public declaration by respected members of the community that they, too, have retarded children."

Are we the only ones to whom this has happened?

At first, parents may think that theirs is an isolated case, that they are among a very few to whom this has happened. Actually, there are hundreds and thousands of other parents who have faced or are facing this problem each day. There has been organized a large non-sectarian group called the National Association for Retarded Children, which is referred to as NARC. Many prominent people are listed as officers and directors of the various state branches. Just as there are parent-teacher associations for parents and teachers of children in regular parochial and public schools, so too, here. Many of the parents that I have contacted are active members in these associations.

Mrs. Shaw again writes: "Being the mother of six other children besides my little retarded one, my time is well taken up. In spite of this, however, my husband, Dr. Shaw, and I belong to our local retarded children's association." Even the government itself has literature available on this subject. If associations are formed universally and if the government has publications on the matter, it will give us some idea of how widespread the problem really is.

Parents of retarded children are not oddities. They are often highly edu-

cated, cultured and refined individuals. There is no disgrace to have given birth to a mentally or physically handicapped child. "It is merely," as one good mother expressed it, "that God has kept a part of our child's intellect or physical abilities in heaven."

In truth, therefore, the feeling of *aloneness* comes not from singularity, but from failure to realize *how many* are united with you. "The public interest in our children," note Mr. and Mrs. John O'Brien, "is slowly being awakened and perhaps the day will come when no individual parent will have to cope with lack of knowledge of how many others actually have been confronted with the problem in the past and are facing it at present."

Where can we obtain information on this question and what should we do?

As mentioned above, there are various associations all over the country devoted to this question. Some are non-sectarian, as is NARC. This is a non-profit organization of parents and friends of the mentally handicapped. They publish a bi-monthly paper called *Children Limited*. Yearly subscriptions are \$1.00. This paper has as its purpose and object the promotion of the general welfare of the mentally retarded children of all ages. In it parents will find information on the new legislation for the help of the mentally retarded. New studies for the mentally retarded are evaluated, and points of interest concerning the retarded are treated. NARC, as we said above, stands for National Association for

Retarded Children. Information on *Children Limited* and NARC can be obtained at 99 University Place, New York 3, New York.

Other groups have been specially formed for parents of Catholic mentally retarded children. At present, over 55 Catholic child guidance clinics are available throughout the country. It would be impossible to list all of the various places separately. Practically all needed information can be classified under a few headings. A book called *Directory of Catholic Facilities for Exceptional Children in the United States*, which sells for \$1.75 has been compiled by Father William F. Jenks, C.S.S.R., Associate Secretary in charge of Special Education, NCEA. It can be obtained from: The Special Education Department of the National Catholic Educational Association, 1785 Massachusetts Ave. N.W., Washington 6, D.C. In it are listed the various day and residential schools for mentally retarded under Catholic auspices in the United States.

The American Association on Mental Deficiency also puts out a directory every year. One will find catalogued by states the various private and state schools available for the retarded in each particular state. 80 pages of such schools are listed. This directory can be obtained for \$1.00 from: American Association on Mental Deficiency, P.O. Box 96, Willimantic, Connecticut. The 1956 edition is the latest on hand.

The United States Government Printing Office publishes various treatises on this question. Informa-

tion can be obtained by writing to the U.S. Government Printing Office, Washington, D.C.

No doubt there are many other fine sources of information on this all-important question. Those quoted above, however, happen to be the ones with which I am acquainted. In no way do we wish to slight any organization that is working for the wonderful cause of the retarded, even though we may not have referred to them.

How should we consider the problem? What should our philosophy of life be?

Parents should have a GREAT HOPE AND TRUST IN GOD. In His infinite providence this child has a purpose in life. Sister Clare, Directress of St. Mary of Providence School for Retarded Girls has this to say: "He or she must not be considered a punishment, a chastisement, or something to be ashamed of, but a TRUST sent by God. Invariably that child has a mission to perform in its life, which sooner or later we come to know."

Rt. Rev. Msgr. J. W. Feider, chaplain of St. Coletta's School for the Education of Mentally Retarded Children, very beautifully comments on the question of "What could be God's purpose" when he suggests various possible reasons: "Could it be that because our Lord so loved the little children He wanted some of His creatures to remain as little children through the days of their life? Could it be that in a world of such intellectual striving which leads to

revolting pride in men's lives, He wanted the assurance of their service of complete simplicity? Could it be that in a world of so much strife and treachery He created their hearts so small, that He left no room for guile? Could it be that 'and a little child shall lead them' was in the mind of God when He fashioned some of these little ones? It is not uncommon that they were the light that led their elders to God."

Whatever the reason and answer to the question of WHY, we can be certain that God has a purpose divine. Through a sincere resignation to God's holy will there will come a peace that replaces fear and tension; a calm instead of shock and confusion.

A mother at a parent-group meeting put it this way: "If it hadn't been for the presence of our spiritual advisor when the doctor gave us the sad news, I could not have faced the future." Mrs. Ruth Peterson says: "In my own case, my brother who has a normal child the same age as my retarded Anne brought me out of a state of despondency when he said: 'If anybody gets to heaven, Anne will be among the first.'" Mr. A. Leo Kent, as a layman, would like to bring before the minds of all: "When we discovered our child's condition we were *bumbling, stumbling* babes in the woods for a time. We didn't know which way to turn. But this we did. We dedicated Rita to Our Mother of Perpetual Help, and asked her to guide us. If I could suggest anything, it would be this. We found that complete and absolute trust in

God and His dear mother has brought us through this far. It could be that, coming from a layman instead of the clergy, this might carry a little weight."

Don't try to hide the situation.

This only creates an unreasonable shame complex. It is impossible to hide troubles that have an external manifestation. In doing so we only arouse suspicion. A whispering campaign gets started and all the gossips' tongues begin to wag. Instead of hiding the situation, such a hush-hush attitude only encourages the very thing an individual wishes to avoid.

Don't blame one another or withdraw from society.

In all their troubles and trials husbands and wives must stick together. No solution can be found if each pulls in a different direction. Along the whole road of married life mother and father must work together as a team if they are to reach the goal. In this way tension is relieved and mutual trust and confidence in one another is built up.

Don't torment yourselves with soul-searching questions of WHY.

God asked you to accept this most sacred trust. You are the parents of a saint. Rt. Rev. Msgr. James W. Feider, whom we quoted above, writes in the St. Coletta catalogue: "In things material the *diamond* connotes the *precious*. In human life the *soul* represents the acme of value. To be a saint is the intended destiny of each human soul created by God.

The lives of the underprivileged children can be made monuments of greatness on a par with those of the highest intellectual attainments, for who shall discern between the saints of God, be they sainted retarded or sainted prince."

Mr. and Mrs. Otto Vlasaty very beautifully expressed their wish for all parents of a retarded child: "We wish we could give to each father and mother of a retarded child a pat on the back. It is not the end of the world. It is an extra blessing in disguise. One kindly old priest told us years ago that this little one might cause us the least amount of heart-aches of all our children. Believe me when I say, within five years we lived through two nightmares. So now, I have to laugh at myself to think that I was so upset over Cathy's condition."

Join some organization.

Mr. and Mrs. William Brandt suggest as a remedy to any feeling of discouragement: "When Judy was four and a half years old I joined a parents' group for retarded children. At my first meeting I felt strange and as if I were lost in a crowd. After several meetings, I began to get acquainted and learned that we all had the same problem. I would like to suggest that when parents learn of having a retarded child they should join some group, talk about their problems, and work together for *all retarded children*."

Mrs. Gluck tells us: "When I learned about our baby four years ago, I had only a vague idea about retarded children. The only book I

had read was Dale Evans' story of her child. Immediately, I joined the National Retarded Children's Association. I read all their literature and wrote to the government for what they had. All of these articles helped me a great deal, because they gave me some idea of what I could do and what I could expect."

Thus these parents advise those who are facing the problem for the first time to obtain some of the literature and information available and

join one of the associations. "From the united effort of all, great comfort and help can come to each in their mutual problem," says one mother.

THIS is the first of a new series of articles on these all-important points. In future articles we will continue and take up such questions as: *The opinions of others. If and when other children should be told. Institutionalization or not.* Etc.

A STORY FOR MEN

You can hang a "For Men Only" tag on this story.

Remember the old cigarette ad, "I'd walk a mile for a Camel?"

The kind of men in a Nocturnal Adoration Society will do better than that. And for a much better reason since they don't seek credit for what they're doing in this world.

These aren't special men. They are normal men, but they are special in one way — they are real militant Catholics. It isn't easy to leave a warm bed in the dead of winter. But there is no warmth like that which steals over a man when he's doing something for the love of God.

Here is a society for the convert. I know this to be a fact. It's a society that gives more spiritual benefit and satisfaction than any lay organization I've found in the Church.

A man gets closer to God in the dead of the night — especially when God is right up there on the altar in front of him. There a man gets a chance to love God more, to know Him better, and in so doing to make a special sacrifice.

And he finds out again that you can't get the best of God. No matter what you do for Him, He does *more* for you.

Sentinel of the Blessed Sacrament

I SWEAR A LOT!

How many people say, "I swear and curse a lot, but I just can't help it." How many, taking a false clue from the fact that so many others are doing it, develop the habit of profane or irreverent speech just to be one of the crowd! Some of these persons actually seem to think it funny to inject the Holy Name and shocking curses into their commonplace speech. No one who is guilty of this kind of language can hope to deserve the good opinion of decent people for himself, no matter how many excuses he offers for the habit. And lame excuses will never take away the black marks that have been recorded against such persons by God for every single deliberate irreverence in their speech.

pre-marriage clinic

Steady Dating for Fun

Donald F. Miller, C.S.S.R.

PROBLEM: I am 16 years old and just read an article in a back issue of *THE LIGUORIAN* in which you said that a boy should not have steady dates with the same girl (once a week or oftener) unless he is old enough to get married or to look forward to marriage within a reasonable time. I cannot see how the Church can teach such a doctrine. If a boy likes a certain girl (or are we to cut off feelings of affection for anyone until we are old enough to marry?) he wants to see her more than once or twice a month. I don't think that is unreasonable. If they do not fall into sin, and can have good, clean fun together, it seems to me foolish that the boy should have to deny himself the companionship of a girl he really likes.

SOLUTION: We can readily see how the statement of the doctrine that steady company-keeping is lawful only as a possible preparation for marriage must seem unduly strict and joy-killing to many a teen-ager. Two things contribute strongly to this impression. The first is the great natural attraction that a boy may feel for a certain girl as he approaches his middle teens. It is easy for the boy to think in his mind that he can surrender to this attraction and keep out of danger of sin. The second is the example that a boy sees all around him, of other boys and girls who keep steady company with one another without any serious idea of marrying for several years. There is fun in such company-keeping, and it is not right (so think the youngsters) for an old fogey of a priest to try to deprive them of that fun.

But behind the principle that is so resented by teen-agers lie the experience of all the ages and the knowledge that confessors and directors of souls have about the consequences of such company-keeping. Let it be remembered that there is nothing against a sixteen-year-old boy or girl keeping steady company if they are willing and able to consider marriage as a possibility within a year or so. In a majority of cases it seems inadvisable today for youngsters to marry at 17; yet it cannot be denied that they have the right to do so if they wish and all circumstances are favorable. If they can prudently look forward to exercising that right, then they may keep company as a preparation for it, that is, as a means of finding the right partner.

The question put to us here concerns a boy who has no intention of marrying for several years, but who wants to keep steady company with a girl just for the fun of it. The big problem is that of keeping the fun clean. For a few months it may be kept so. But there is an almost inevitable evolution of such boy-girl friendships. As they get to like each other more, they find themselves wanting to kiss each other; then to take part in passionate and prolonged embraces; then to go even farther into the ways of immodesty and impurity. The very fact that marriage is, by their own decision, out of the question for some years, combined with the powerful physical attraction that they feel for each other, intensifies the temptations to "sneak" actions that they know to be wrong. And the pagan world around them tries to dull their consciences and to con-

vince them that what they are doing is not wrong.

In the plan of God there is a proper time for company-keeping; a time for marriage, and a time for the virtuous use

of powers of sex in marriage. To anticipate any of these proper times is to throw the whole plan of God out of gear, and to get into trouble that will cast a dark shadow over the rest of one's life.



Silent World

Thoughts for the Shut-in

Leonard F. Hyland, C.S.S.R.

A person who is deaf may with special poignancy be called a *shut-in*. Such a one is cut off from the ordinary means of communication with his fellow men, and must depend on signs made with the hands, or the reading of lips, to understand or be understood. Lost to such a one is the special beauty of a cultivated human voice, or the wonderful harmonies of a well-trained orchestra. Indeed deafness is a heavy cross to bear, yet because of that very fact, there is all the greater merit for those who accept it patiently out of love for God's holy will.

Christ manifested a special love for the deaf. The Gospels note several instances in which He cured those who were mute. One such instance is noted in some detail in St. Mark, Chapter 7.

"And they brought to him one deaf and dumb, and entreated him to lay his hand upon him. And taking him aside from the crowd, he put his fingers into the man's ears, and spitting, he touched his tongue. And looking up to heaven, he sighed, and said to him: 'Ephpheta,' that is, 'Be thou opened.' And his ears were at once opened, and the bond of his tongue was loosed, and he began to speak correctly."

There is much that is mysterious and mystical about this miracle worked by our Lord. Since He was God, He could have healed by a mere word. But in this

case He chose to give the grace of healing through what might be called sacramental signs: He touched the man's ears, and placed a little spittle on his tongue. May we not see in this a gracious pointing of the way by Christ to the sacraments themselves, which give sacramental grace through sensible signs.

Miracles of healing, worked in such abundance by Christ, are not so common today, even though they do sometimes happen. They were necessary then as a proof of Christ's mission. But now His work has been firmly established, and needs no present miracles to attest it. Now there is needed the greater miracle of a human being (selfish by his fallen nature) putting full trust and confidence in God, and being resigned to His holy will in all things.

This miracle is at the fingertips of everyone who is afflicted with the cross of deafness. By being cheerful and contented; by striving to lead a useful life despite his handicap; by putting the service of God above all else, a deaf person can do tremendous good.

AND when life's brief span is over, Christ's "Ephpheta" will open the ears of such a one to the harmonies of heaven, so piercingly beautiful that all the sufferings of life will seem but a very small price to pay for them.

SIDEGLANCES

By the Bystander

How Death May
Lead to Sin

NOVEMBER is known to all Catholics as the month of the poor souls who have died and are awaiting their complete purification before they can enter heaven. By inference November can also be looked upon as the month for considerations on death, that tremendous reality of which Christ taught His followers to think often if they would have the courage to avoid sin. "Remember thy last end," says Holy Scripture, "and thou shalt never sin." Sometimes, however, people use the occasion of a death in their family, not for the salutary purpose of meditating on the certainty of their own, and their need of a good death, but for the very purpose of giving offense to God. The bystander has seen so many such things happen that it seems good to him to comment upon them as a kind of warning to those who may some day be tempted to make an occasion of sin out of what should be a powerful incentive for good.

SOMETIMES the relatives of a person who has openly lived and obviously died outside the Church give way to great wrath against the authorities of the

Church because they refuse to give Christian burial to the fallen-away. The laws of the Church are very clear as to those who must be refused a Catholic funeral: all who, without any sign of repentance before death, lived as notorious apostates to the Christian faith, or joined forbidden societies or heretical sects, or were excommunicated by a direct decree, or who deliberately took their own life, or who died in a duel, or who ordered their bodies to be cremated, or who lived as public and open sinners.

This list would include a man or woman who, though they never stopped professing to be Catholic, entered an invalid marriage and lived in it without a sign of repentance until death; a man or woman who was known never to attend Mass on Sunday, and not even to have made their Easter duty for some years; a person who was known to be living or sinning with an unlawful paramour; a person whose anti-clerical views, combined with neglect of all church duties, were known to all. Sometimes the family of such a person feels that their honor is at stake in having the body brought

to church and given a regular Catholic funeral. If this is refused they lash out at the pastor or bishop as if a great injustice were being done, and sometimes they themselves publicly proclaim that in reprisal they will never go to a Catholic church again.

Nothing could be more foolish. It is true that nothing is sadder than for a Catholic family to have a fallen-away, scandal-giving individual in its midst, and to have that person die without showing any sign of repentance. Nevertheless the simplest Catholic should recognize that the enduring actions of the living are a sign of what they want in death. If they would have no part of the Church in life, if they insisted on rebelling against the Church, for example, by entering an invalid marriage and dying in its embrace, it must be accepted as their decision not to want the privilege of Catholic burial. Moreover it would be a great injustice to all loyal Catholics, and to sinful but repentant Catholics, if those who lived and died in open enmity to the Church were granted the great privilege of a Catholic funeral.

This does not mean that the Church is pronouncing that the souls of those who have to be denied Catholic burial certainly are lost. The Church never makes such decisions. If the person, unknown to anyone else, secretly made an act of perfect sorrow for his sins, desired confession and

reconciliation with the Church, God will know that fact and will judge accordingly. To avoid scandal to the good, the Church is bound to judge by what is known and seen of the life and dispositions of the sinner as to whether to grant or withhold Catholic burial.

SOMETIMES the very opposite situation to the above brings about a wrong reaction among some Catholics. In this case it is usually not the immediate relatives of the deceased who take unwarranted scandal, but others who know little about the inside facts of the case. The situation might be this: a Catholic who had turned against his faith and joined a Protestant sect, or who had been living in an invalid marriage, or who had been living a scandalous life, calls for a priest at the end, makes a good confession, renounces all his evil occasions, and then dies. Usually the news of such a last minute conversion gets around quite rapidly. But some it does not reach, and among them and even among those who hear it there are some who express the unmerciful opinion that such a one should not be granted Catholic burial. They want to see the person openly punished by the Church even after repentance and a good confession.

But, like Christ Himself, the Catholic Church holds out the arms of her mercy to every sinner until death has made repentance

impossible. Even the excommunicated, the apostates, the murderers, are constantly being urged to return to God's grace before it is too late. Indeed, if it can be proved in the case of any such as these, that some clear sign of repentance and desire to make a sacramental confession were given before death, then even though a priest did not reach the person in time, the Church would permit some kind of Catholic funeral. Even in the case of a suicide, if there were some objective proof that the person was insane or temporarily deranged, in other words that the act of self-destruction was not deliberate, some kind of Catholic funeral would be permitted. Every Catholic should accept it as a principle, therefore, that, if a public sinner is granted a Catholic funeral by the Church, there was necessarily some evidence of repentance before death, or of insanity making the person not responsible for his sins.

PERHAPS some of the most tragic evils into which people fall on the occasion of a death in their family are those that are caused by greed. There are cases in which, before the dead body of their mother or father has been laid in the grave, brothers and sisters surrender to hatred against one another because some come to know that the others have been more favored in the will of the departed than themselves. Death is the greatest of all the sermons that can be preached on the van-

ity of material things; how terrible, then, it is to see some Catholics making it the occasion for the boiling over of their greed! What if one brother or sister did unjustly and greedily put pressure on their mother or father to give them special consideration? What if the mother or father did, perhaps arbitrarily, single out one or the other for preferment in the disposition of their goods? Can fraternal enmity defend itself before God on such grounds? Will it not make death a horrible thing for those who succumb to it? Is it worth a few hundred, or a few thousand, or a hundred thousand dollars, for any man or woman, at the very coffin of a deceased parent, to turn their back on a brother or sister and decide not to speak to them again?

Heaven could hardly be sold more cheaply.

DEATH is meant by God to be one of the greatest lessons in human experience. When it strikes in a family, it should move every member of the family to examine his own life, to repent of his sins, to make ready for death. It should be the occasion for the forgiveness of enemies, the forgetting of grievances, the reuniting of families, and concerted charity in behalf of the one who has died. May it be all this for every one who has read these lines.

Many people are lonely because they build walls instead of bridges.

THE LIGUORIAN

RICH CATHOLICS

THERE is scarcely a Catholic parish or Catholic institution in the United States that is not at the present time caught in the millrace of a building program or some expansion project. Every harried pastor, administrator and director of these sprawling plants goes to bed at night and awakens in the morning with the same troubling thought still digging a deeper groove into his mind—that he has a construction project to complete, but with hardly anything resembling a comfortable margin of capital to meet the cost, or the interest payments on the loan, to say nothing of the trimming to be done on the principal.

The Burden of a Pastor

ONCE a year, if he is a pastor, he mounts the pulpit to give his people what he wittily calls the "state of the union." (He tries hard to retain his sense of humor.) Lest there be any doubt among his flock, he prints and hands out a neat folder called the parish financial report with names, figures, amounts and the total of the income and outlay for the past year. His hope is that every

This article is not a denial of the fact that wealthy Catholics can be an asset to their Church and their community, or that in some cases they have been generous in their contributions to the Church and its work. The question asked and discussed here is, "Are rich Catholics an asset to the Church as a rule and to the degree they could and ought to be?"

man, woman and child (he does not want the child's Catholic education neglected) will not leave the document in the pew, but take it home to study, compare, check and so arrive at the desired conclusion, which the report is subtly meant to induce. It is his secret prayer and wish that every curious reader will suffer at least a mild, perhaps in some cases, a not-so-mild conscience kick-back. Then wonderingly he awaits next Sunday's returns. Back in the rectory he cheerlessly asks himself, "Will the strategy work? Will the collection increase?" Wearily he shakes his balding, graying head and sighs, "Why didn't the seminary give us a course on how to raise money?"

As the years roll on, the seasoned parochial budgeter tries new tech-

niques. To finance the new wing of additional classrooms for the growing school enrollment, the big gymnasium, the new Sisters' convent (in many places the Sisters are disgracefully housed in cubicles and attic corners resembling closets), to hire more lay teachers to supplement the shortage of nuns, to modernize the cafeteria and equip the science and home economics rooms according to the latest requirements — to do all this he must sometimes encourage, sometimes flatter, sometimes threaten, sometimes openly inveigh against the refusal of the parishioners to use the Sunday envelope.

Sometimes he must be humorous, sometimes grow sentimental and pull at heartstrings. Whatever method he uses, it is directed to one thing: extracting funds from the people's pockets (these the people he loves) in the most painless manner possible! His "money-talks," as he apologetically refers to them, have one aim: a clean, sure strike at the parishioner's purse. It's D-Day for their dollar. And the people, generally realizing it, do not mind, because they see it is for their own and their children's good.

Of course, the people's reactions at first are mixed. Some are amused at the novel stratagems; others touched. Some are sympathetic; others genuinely ashamed for their failure to do their share. Somehow God provides. Somehow the money comes in; if not fast in big, fluffy, silent denominations, then surely by the slower process in the noisy clatter of nickels, dimes and half dollars.

Points of Comparison

WHAT does all this have to do with the title above, *Rich Catholics*? This! Almost everywhere one goes, the comment is nearly the same. It is not the rich parishioner who is the stalwart contributor, but the hardworking, family-raising Johns and Marys who on Sunday morning rattle up to church in a car that was new five years ago. Just about every rectory and school office will vouch to this: that the best supporters of the Church, by and large, with only a small percentage of exceptions, are the wage-earning, debt-riddled, financially - insecure working class and not the well-to-do money class.

How is this seemingly unfair indictment of the rich arrived at? From two reliable sources: 1. From the firsthand information of those who count the collection after the Sunday Masses and know the financial ledger; 2. From the simplest knowledge of the scaled income. What the poor give to the Church in comparison to their small income is in reality a *big* contribution. But what the rich give in proportion to their big income is in reality a *small* contribution. Just a cursory study of a parish financial report bears this out. It is for the most part the middle class, the lower middle class and the poor who make the really sizable, steady offerings for the maintenance and material growth of the Church. These give from what they can save, after the rent is paid, the food bought and the children clothed. They contribute

because they sacrificed. With the rich for the most part the opposite is true. They give from what is left over after they have everything and no longer know what to spend their money for. They contribute not because they sacrificed or saved, but because they find themselves with a surplus even after they have everything. And the amount they give is rarely symptomatic of what they have.

And at this point it is good to recall the rule that Catholics are expected to contribute to the Church *according to their means*. Some rich Catholics give to the Church no more than the average donation of middle-class people, and they have answered, when asked to be more generous, "I am doing my share. I am giving as much as anybody else gives, and perhaps a little more." But the fact remains that they are not giving according to their means or according to their ability to give.

When unflattering truths like these are brought to light, Catholics who like to regard themselves as rich are disturbed, insulted and not infrequently make no disguise of their indignation. As one rich lady who on hearing the Gospel story of Dives, the rich man who went to hell, and Lazarus, the poor man who went to heaven, cited in a sermon to substantiate the fact that riches can be a hindrance to heaven, wrote, "You make it sound as if wealth in itself is bad. Isn't it true that with the grace of God you can have holiness and wealth, and be an asset to your Church and community? Surely

there are many wealthy people who have done a tremendous amount of good. Can't you say a few words about them?"

Riches and Sanctity

NO ONE makes any denial of the fact that wealthy Catholics can be an asset to their Church and community, and that in some perhaps isolated cases they have been generous in their contributions. But the question is, are they an asset *as a rule*, and to the degree they could and ought to be? Personal riches and personal holiness do not necessarily exclude each other. They can peacefully and harmoniously coexist in the same person. We are happy to say that there are people who despite abundant wealth have attained remarkable sanctity and who with their material possessions do enormous good. But surely these are the exception.

The truth of the matter is that vast numbers of well-to-do Catholics have not been an asset to their Church, but often a liability and an embarrassment. It has been said, just to give one instance, and obviously with some shred of authenticity, that the majestic St. Patrick's Cathedral in New York City was not built and paid for by the wealthy of Fifth Avenue, but by the hard-working country girls who became the scrub-women, the servants and maids and clerks in that metropolitan area. Indeed, the rich can be an asset to their Church and community; but are they?

Some of Christ's most powerful statements were in condemnation of

avarice and in praise of liberality. Can anyone forget the unusual comment Christ had for the poor widow who dropped two mites into the treasury along with the rich who were putting in larger sums? Calling the disciples' attention to this He said, "Amen, I say to you, this poor widow has put in more than all those who have been putting money into the treasury. For they all have put in out of their abundance; but she out of her want has put in all she had—all that she had to live on." (Mk. 12/43-4)

In warning the disciples of the dangers of riches Christ drove home the important distinction, that it was not impossible for the rich to attain the kingdom of heaven, but that because of wealth heaven would be attained with greater difficulty. Christ made this statement when the rich young man, apparently a good youth, inquired what he must do to have eternal life. Surprised that keeping the commandments and the law of the love of neighbor were sufficient, he further inquired what yet was wanting to him. Christ said in affectionate reply, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." (Mt. 19/21) As St. Mark (10/22) puts it, the youth's "face fell at the saying, and he went away sad, for he had great possessions." Christ did not condemn the rich young man, but illustrates from his case how riches may grip and even suffocate the heart. They often become the death of the soul.

Strong Words of Christ

IN conclusion to this episode Christ deliberately excites the astonishment of the disciples by using a most extraordinary figure of speech to impress on them to what extent riches are a spiritual menace. He wants them to see that immense possessions are an obstacle to being saved. That if there are great riches, there must be greater graces to loosen the covetous heart from their enslaving hold in order to free the heart to aspire to God. So, dramatically, He clinches His doctrine with, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you, it is easier for a camel to pass through an eye of a needle, than for a rich man to enter the kingdom of heaven." When the disciples asked, "Who then can be saved?" Christ replies, "With God all things are possible," (Mt. 19/23-6) meaning that only the grace of God can protect a man's heart from the vice of avarice.

Among Christ's other utterances on riches who will not recall the following? "What doth it profit a man, if he gain the whole world, but suffer the loss of his own soul?" (Mt. 16/26)

Detecting greed in the heart of the Pharisees, Christ warned, "Take heed and guard yourselves from all covetousness, for a man's life does not consist in the abundance of his possessions." (Lk. 12/15)

To His own apostles whom He wanted to be effective missionaries, He gave the command to be poor men, to have nothing to do with this

world's goods, to "carry neither purse, nor scrip, nor sandals." (Lk. 10/4)

This then is the mind of Christ: to be rich is a privilege, but to be rich is also a danger. The way to escape the treachery that worldly wealth works on the human heart is to be a generous man and have charity. The rough ways of wealth can be made smooth by a life of liberality to those who are poor.

Gentle Admonitions

TO THE well-intentioned, spiritually motivated, truly magnanimous souls among the rich, God addresses, besides words of warning, kind and gently persuasive admonitions. If you are of a mind to put off "till later" the appointed collector calling at your home or office for the parish fund campaign, receive him politely and follow these divine counsels. "Withhold not good from the needy, when it is in thy power to do it. Say not to thy friend: Go, and come again, and tomorrow I will give to thee, when thou canst give at present." (Proverbs 3/27-8) God's maxims clearly demand a prompt and cheerful charity, not deceitful evasion or shameful stalling, putting the volunteer solicitor at your mercy as he pleads for a gift or a pledge.

The fault with riches, as can plainly be seen, is that they breed a spirit of independence from God and narrow one's vision of the needs of others. Hence God reminds the rich to live His way, which is a life of charity. God will not be outdone in generosity. He loves the rich as well as the poor and provides for all.

For the victims beset with the mania of amassing riches, who have no time for Church or God or their soul, who coldly refuse to sympathize with the plight of the poor, who are content to have their wealth serve only their own pleasure, who tenaciously clutch it and will not share it, who humiliate and insultingly eject committeemen collecting for the parish building drive, let these words of Jesus to the Pharisees be repeated: "Woe to you rich, for you now have your comfort." (Lk. 6/24) St. Paul writing to Timothy adds this spiritual twist to the same doctrine saying, "Charge the rich of this world not to trust in the uncertainty of riches, but in God, Who provides all things in abundance for our enjoyment." (I Tim. 6/17) What Christ and St. Paul jointly say is that the price for a happy eternity is not wealth but the treasure of sanctifying grace and friendship with God.

TO THOSE blessed souls on the other hand among the rich, who are favored with the material goods of this world in great abundance, who with their large and ample donations, their ungrudging contributions have made possible new parish plants, aided diocesan charity drives; who have seen hospitals, convents, seminaries, schools, colleges, homes for the aged, founding nurseries spring up across the land through their munificent and unsparing disbursements, the voice of God speaks pleasingly these rewarding words: "It is more blessed to give than to receive." (Acts 20/35) "The lips of many shall bless him that is liberal." (Eccli. 31/28)

? ? ? ? ? Readers Ask... ?

Fruits of the Mass

Louis G. Miller, C.S.S.R.

A rich man died in our parish and left provision in his will for a large number of Masses to be offered up for his soul. Lots of poor people aren't able to do anything like that. Doesn't it seem unfair?

It must be remembered that, when all is said and done, the final distribution of grace remains in the hands of a just God. Anyone who prays to Him and tries to deserve His help receives that help in full and overflowing measure.

The rich man certainly acted wisely in arranging to have Masses said for himself and for his family, since the Mass is infinite in value, and its merits are brought to bear specifically on the intention which the priest has in mind in offering the holy sacrifice. That is why the Church has always urged the faithful to arrange for Masses to be offered up both for the living and for the dead. But she is also mindful of the fact that for the poor this is often difficult or impossible. She therefore imposes the obligation on every pastor of offering up the Mass for his people every Sunday of the year and on certain other feastdays as well. Thus even the poorest person in the parish and all the poor souls share in the continuing stream of grace flowing from the Mass.

If I assist at Mass, don't I get more out of it than someone for whom the Mass is offered, but who isn't even there?

In this matter of determining how the fruits of the Mass are applied, one must

not try to apply human weights and measures. The one for whom the Mass is offered certainly benefits tremendously from it. So also do those who assist at Mass, each in his own way, and according to the degree of participation. Thus the priest offering up the Mass derives a special grace for himself. So also do servers and choir, by reason of their active participation, and even the ushers. Then all those in church have a special fruit of grace which is theirs, because of their personal effort to be present. The effects of the Mass go out beyond the walls of the church into the world to be applied where God's help is most needed.

Is a High Mass of more value than a Low Mass?

Every Mass is intrinsically of infinite value, because it is Christ Who is offered and sacrificed. But extrinsically, a High Mass does have more solemnity, and hence should be considered of greater value.

Could I arrange to have a Mass offered for someone who is not a Catholic?

One could have this in mind in arranging for a Mass to be said "for a special intention." But the Church does not in practice permit "announced Masses" for non-Catholics, in which their names are actually mentioned. This after all is a matter of prudence; if they are not Catholics, they might well resent having their names mentioned publicly in the Catholic church.

JOHN A. TREINEN, C.S.S.R.
JOHN N. MCCORMICK, C.S.S.R.

GOING UP TO THE ALTAR OF GOD

I go up to the altar of God!

DO you really mean it? Are YOU going to the altar? Or are these just words you mutter, while you actually stay right in your pew with prayers and thoughts you could indulge just as truly at home in your bedroom, or on a park bench, or on some hilltop?

Go up there to the altar! God is expecting you — expecting your adoration, your gratitude, your reparation for a mountain of sins under which you have tried to smother His majesty, His goodness, His rights. The souls in purgatory are hoping and praying that you will go up there to the altar, for there you can release great floods of relief and comfort for them. The whole world, bent low under the weight of its weakness, its crimes, its infidelities, hopes you will go up to plead for the mercy it needs so badly, so desperately.

Your own family, your friends; sinners swallowed up in the fiery flood of big cities and pagans buried in the darkness of mission lands cry out to you to go up and come back

When we are present at the offering of the sacrifice of the Mass, it is important that we know what we are doing; that we know what Christ is doing in the Mass; that we know what we should be doing with Him.

with grace and strength and salvation for them.

Do you not hear the entire Church, on earth and in heaven, saints and martyrs, confessors and virgins, mothers and daughters, fathers and sons the world over inviting you: "Come up to the mountain of sacrifice where Christ our Head awaits us. Come to the family prayer, the family offering, the banquet of God's family on earth."

Go then to the altar of God to offer, to pray the Mass; not to daydream the Mass. Go up in thought and intention, in understanding, conscious of the tremendous action you are about to perform. The Mass is yours; take your part in it.

But how can this be done? Ideally, by following step by step, word for word, prayer for prayer, what

your representative, the priest at the altar, is doing. Following the Mass in your missal carries you to the heart of the divine action. This is the way the Church prays the Mass, and you are the Church. This is the way Christ is praying the Mass, and you belong to Him. Thus, as Pius XII teaches in his letter *Mediator Dei*, "The faithful may, united with the priest, pray together in the very words and sentiments of the Church." But note that the Holy Father says in the *sentiments* of the Church. Unfortunately, the missal may be used mechanically, without attention or understanding. If the use of the missal turns into mere routine, a page-flipping operation, a neck-and-neck race with the priest at the altar without intelligent union with the thoughts and sentiments of the principal offerer, then the missal defeats its purpose.

To quote Pius XII again: "The chief aim (of the use of the missal) is to foster and promote the people's piety and intimate union with Christ and His visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like to that of the High Priest of the New Testament." The missal is not a magic charm that makes us intelligent and alert to what is going on at the altar. Our interior heart is more important than our book.

SOME with a dramatic sense, with an alert imagination and keen sense of the symbolic, are able to read the story of the Mass and its

meaning in the language of symbol and action, of dress and furniture, with which the Church has surrounded the Mass. Such a one was the father of a priest who always assisted at Mass very attentively, but without prayer book, missal or rosary. When asked why he did not use a book as other people did, his answer was simple: "But, my boy, I do make use of a prayer book. When I am present at the holy sacrifice, I see and read in the altar, the priest and the ceremonies that surround the Mass, the story of the passion and death of my Saviour. As the Mass is the unbloody renewal of what once took place on Calvary, I feel that I can do nothing better during it than to follow the priest as he performs the sacred rite. I find the Mass itself the best of prayer books."

WHY all these dramatic externals of the Mass if not to arouse interest, attention, understanding of what is going on? So many have eyes and see not, missing the entire aim of the Church in surrounding the Mass with such gorgeous pageantry. They have eyes and see not. They stare as into a void, absorbed in their devotions or in dumb daydreaming. All this drama should mean something to us: the altar, the cross, the candles, the vestments, the actions of the priest. A Christian at Mass sees:—

THE ALTAR ELEVATED — Christ climbed the hill of Calvary for the first Mass.

THE ALTAR CROWNED BY A CRUCIFIX — here the sacrifice of Calvary is renewed.

LIGHTED CANDLES — Christ

is the Light of the World, Who enlightens every man that comes into the world. Christ is the Word of God, God and Man, our Mediator, standing between us and God, bringing man to God and God to man.

THE PRIEST COMES TO THE ALTAR — the priest represents Christ and us. He bears a cross on His back, as one of us, and this cross says that this is our sacrifice also. The servers with the priest, close to the altar, remind us that we should also be there offering the sacrifice of Christ and of ourselves, the sacrifice of the Mystical Body.

Each action of the Mass is likewise a meditation for those who have eyes to see and faith to comprehend:

BOWING IN LOWLINESS OF BODY, the priest tells us to bow low in humility of heart and mind, in adoration and sorrow, because "He must increase and I must decrease" in my sense of my own importance and greatness.

OPENING HIS ARMS at the *Dominus Vobiscum*, the priest says: "The Lord be with you" by grace and charity. You should be with Him too in the oneness of His Mystical Body, in the oneness of His sacrifice.

EXTENDING HIS ARMS in prayer, the priest takes the attitude of pleading and supplication.

STRETCHING OUT HIS ARMS in the canon of the Mass, the priest reminds us of Christ's arms outstretched on the cross, embracing all of us in His sacrifice, nailing our sins to the cross, inviting us also to come and have our due part in this renewal of the sacrifice of Calvary.

Each posture conveys to us a meaning:

WE KNEEL to adore, to beg; shrinking into our nothingness before the grandeur of God.

WE STAND like soldiers at attention, to hear with earnestness the word of God and to show our reverence for it.

WE SIT to think, to contemplate the deep, quiet mysteries of our faith.

If we but understood the dramatic actions and gestures of the Mass, and paid attention to them, how compellingly they would lead us to enter into the mysteries of the perfect prayer that is Christ's and ours.

THE feeble grandmother, the tired housewife, the unlettered laborer, can follow the Mass with their sorrowful beads. They know with a simple and bright faith that the Mass is Calvary renewed. Calvary brought down the ages to us; not only that Christ might give and offer, but that they too might give and consecrate and offer with Him their daily Calvary, their apparently unending agony, their toil and weariness, their heartbreak and loneliness, their sweat and tears, their aching backs and heads, their trembling hands and sagging knees. Too tired to page a missal, too dull of mind to understand the involved phrases, too feeble of sight to read the small print, these other Christs plunge to the very heart of the sacrifice, lay their suffering selves beside Him on the altar, stretch their agonies beside Him on the cross of the consecration and eagerly embrace Him in a Communion that is a union mindful of Mary holding her

Son in her arms for the last time beneath the cross. Their rosaries are the keys that open to them the very soul of the sacrifice of the Mass. Let no one tell you that they are wrong, for Pius XII himself says in the *Mediator Dei*:

"Many of the faithful are unable to use the Roman missal even though it is written in the vernacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns, and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always constant in the same individual. Who then would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people, for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them."

No matter what method we use in taking part in the Mass, whether we read the prayers of the Church in the missal, whether we read the dramatic story of the sacrifice written in the action and postures and vestments of the Mass, or whether we read the signposts of the sacrifice along the highway of the rosary, what is supremely important is that we know

and are aware of what we are about, what Christ is doing in the Mass, what we should be doing with Him. "Let this mind be in you which was also in Christ Jesus" — the mind, the spirit of sacrifice.

ON Calvary there were three groups of people. Those who had nailed Christ to the cross; those who were merely curious, neither hostile nor devoted, who stood and stared; and finally those, like Mary and Magdalen and John the beloved, who suffered every pain, every agony, every insult keenly. These made Calvary their own by sympathy and love and union. Among Catholics we find these same three groups. Those who nail Christ to the cross by their lives of serious sin, in particular their sins of missing Mass, of sacrilegiously receiving the Eucharist. Secondly, those who go to the Calvary of the Mass dully, stupidly, without understanding or sympathy for the sublime action there taking place, who are there as if by force of compulsion and who hurry away as if in relief. And finally those who stand at the Calvary of the altar even as Mary and John beneath the cross, with deep understanding, with personal sympathy; who link themselves to the divine Victim and mingle their tears with His tears, their toil with His toil, their lives with His life, and who leave the altar with hearts throbbing with joy, with divine satisfaction, hearing the song of Paul running through their minds. "I live, now not I, but Christ liveth in me. For I live in the faith of the Son of God Who loveth me and delivered Himself for me."



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Billy Graham, Divorce, etc.

"To date I have always agreed with THE LIGUORIAN, but now I have a complaint to make. In the August issue you take the warpath against Billy Graham, as so many other Catholic publications have done. (I must give you credit; you have shown more charity toward him than some others.) You brought up the subjects of birth-control and divorce. Now Billy Graham has no use for either. I have heard him preach against both. It is obvious that you do not attend any of his crusades. I have heard him say that he prays to God that his life may be a true imitation of St. Francis of Assisi and St. Augustine. He has never blasted the Catholic Church as you blasted him.

Winnipeg, Canada

V. R."

• *We do not agree that a temperate and lucid explanation of where Billy Graham falls short of preaching the full doctrine of Christ can rightly be called a "blasting." And the fact that he works with and sends his converts to Protestant ministers of all the various evangelical sects means that he does have to tolerate if not approve those among them who see no grave offense against God in birth-prevention and divorce with remarriage.*

Love and Emotion

"In your article in the August issue on Billy Graham you ask the question: 'Did He (God) forbid adultery and leave birth-

prevention (which is a kind of adultery) to the choice of the individual?' I am seventeen years old, and would like to know what you mean by comparing birth-prevention to adultery. I also maintain that you contradict Catholic doctrine when you say that Christ's teachings were meant to appeal to the mind without arousing emotional reaction in those who would hear them. Love is what Christ taught and love is what He wanted from us. Love is an emotion, something we can detect in our minds as well as in our bodies. I defy you to prove that one cannot feel a throbbing emotion of love when one accepts Jesus Christ in one's life.

Buena Park, Calif.

D. O."

• *To question No. 1: All misuse of sex is an adulteration of the important purposes for which this power was given to human beings. Thus when the sixth commandment of God says, "Thou shalt not commit adultery," it uses the word "adultery" in a wide sense, and forbids every kind, including birth-prevention, of misuse of sex. . . . To question No. 2: It is true that Christ said that the first commandment is this, that we love God with all our heart and soul and mind and will. He also said, "If you love me you will keep my commandments." Therefore to love Christ truly, one must know all Christ's commands, and then obey them even when emotionally one does not feel*

like obeying. Love is an act of the will, not of the passions or emotions; true love may at times be unaccompanied by feeling or emotion.

The editors

People Will Say . . .

"I have just read the article on Catholic schools in the July LIGUORIAN, and I am 'put out' by the statement that some people think that Catholic schools are inferior to others. Your article gives the impression that you agree that in some instances this is true. I heartily disagree. My husband and I got our entire education from Catholic schools, and had plenty of opportunity to compare Catholic with public school education, he in Massachusetts and I in Australia. Does it not stand to reason that the nuns are much more interested in the children, since teaching is their whole life? Public school teachers have other interests. I don't mean to sound biased, but this is true. In our own area, the Catholic schools turn away hundreds of Protestant children, whose parents, though they may be quite prejudiced against the Church, still recognize the superior value of a Catholic school education.

Hurst, Texas

Mrs. W.L.B."

• *Nothing is perfect in this world, and even in so important a matter as the education of their children, some parents use the imperfections they may see in a Catholic school as an argument for freeing themselves from the law of the Church commanding them to send their children to a Catholic school. When we realistically consider some of the imperfections that may be found in some Catholic schools, we by no means deny the essential superiority of an education centered about the teaching of man's whole duty to God, given by Sisters whose whole lives are dedicated to the love of God and the training of children in His love.*

The editors

On the One Hand . . .

"From having read only six or eight copies of your magazine, it is my opinion that if I ask for a discussion of a problem, I'll get it; but if I ask for an answer, I'll still get a discussion. You nibble all around the outside of a question like a mouse with a pie, not being able to consume it entirely, but ruining the whole, leaving an untidy mess and utter confusion. . . . Instead of just saying, 'No, you must not practice birth-control,' and leaving it on that negative basis, why could you not give your readers some encouragement? Why not write about unemployment, unions, low wages, lack of sufficient Catholic schools, etc.? You priests seem to live in a world of black and white, black sin and white grace, black print and white page, black yes and white no. But when it comes to giving a definite yes or no, you discuss the problem.

Toledo, Ohio

Mrs. R. E. M."

• *We think our correspondent will find, if she continues to read THE LIGUORIAN, that we do write a great deal (too much for some readers) about unemployment, unions, the right to a living wage, etc. It is a little difficult to understand her ire against "discussion," because all "discussions" in THE LIGUORIAN usually begin and end with a statement of principle or universal Christian truth.*

The editors

And on the Other . . .

"I like your work because you don't do a lot of pussy-footing.

Long Beach, Calif.

D. J. P."

Fear of Purgatory

"I have just finished reading *Give Me My Harp and Cloud*. Although the article helped me a lot I felt that it did not touch on some things that many people would like to know. For instance, Father McWilliams writes that we are getting the

idea that death is really undesirable. And most of us do feel that way, because we cannot comprehend the type of happiness that is in store for us. When a person dies after a long illness we often feel that it is a blessing. But after death there is a block; for in most cases, we do not go to God, to the serenity, peace and love that only He can give. Personally, I fear purgatory. Our lives are full of pain and sorrow and we leave it to go to more pain. Do even people who have been fundamentally good (not completely sinless) go through this? Don't you think there would be greater joy in knowing that your loved ones are released from pain and go straight to God instead of knowing that even after their body dies they must suffer in purgatory?

Chicago, Ill.

Mrs. J. J."

• *The answers to the questions above are presented in the article in this issue, People in Purgatory. It would be consoling to know that all who die in the friendship of God will go straight to heaven without any suffering in purgatory. In some, perhaps many, cases this really happens. There is an opinion that the sacrament of extreme unction, if received with perfect dispositions and complete and loving acceptance of death from the hands of God in conformity with His will and as reparation for personal sins, takes away all temporal punishment due to sin which would otherwise have to be atoned for in purgatory. On the other hand, while it is almost the normal procedure for human beings to have sometimes even a terrible dread of purgatory, once the soul finds itself in purgatory, it has a better appreciation of the holiness of God as well as of the fact that with a debt of temporal punishment it is not worthy to be admitted to the presence of God. Again, the knowledge that it is SAVED and can NEVER be separated from the friendship of God, makes almost a joy of the suffering in purgatory. For this reason it is*

said that while the souls suffer in purgatory while making atonement, they do not suffer because of the great joy of being certain of salvation and of being forever with God when their time of atonement ends.

The editors

It Takes a Lot of Doing

"When I saw the article 'How To Be Good Parents' in the July issue, I thought it would be of great help to me and read it at once. But I was disappointed. It seems to be directed mostly to parents of teen-agers. I have five small children, the oldest seven. I married at eighteen, never realizing that in a few years I'd have five children to raise. I was spoiled at home, and never learned to do all the things I just have to do now, like cooking, washing, ironing, sewing, etc. My biggest problem is how to make the children behave and how to punish them. I just whip them with a paddle or strap, too hard and too often. Then I am run out of patience and am in a bad mood all day. If you are not too familiar with young children, here is a list of their pastimes: Crying, bickering, fighting, teasing, calling each other names, spitting, pulling hair, tearing pictures out of good books, putting colored paints on walls, bouncing on beds, breaking toys, throwing sand and rocks at each other, soaking each other with water, picking the neighbors' flowers, upsetting and dirtying freshly laundered clothes, etc. What do we young mothers do about such things?

Tucson, Ariz.

Mrs. O.V.K."

• *It would be wonderful if one of us could write an article that would provide some magical formula through which parents could make their children behave always as model children. There are no magical formulas. A careful study of the article, "How To Be Good Parents," will reveal that its principles apply to the parents of very young children as well as to*

teen-agers. Indeed, it is repeated over and over that the principles will work with teen-agers only if they have been applied to the very young. That takes self-sacrifice, true love, reasonable correction and punishment, trial and error, continued study, cooperation of mother and father.

The editors

For Parents

"In your fine article, 'How To Be Good Parents,' you say that for the task of giving proper instructions on sex to their children, parents should prepare themselves by well-directed Catholic reading and study. Can you give me the names of some books or pamphlets that will help us in this matter?

Wheatridge, Colo.

B. A. T."

• Two booklets for this purpose can be obtained from LIGUORIAN PAMPHLETS, Liguori, Missouri. One is, HOW TO GIVE SEX INSTRUCTIONS (5c) and the other is EDUCATING PARENTS TO GIVE SEX INSTRUCTIONS (25c). For a thorough treatment of the subject which we recommend to our readers there is the excellent book, PARENTS, CHILDREN AND THE FACTS OF LIFE, by Father H. Sattler, C.S.S.R. This book may be ordered from B. Herder Book Company, 17 S. Broadway, St. Louis, Mo., for 65c plus 8c for postage.

The editors

presently being uncovered in the Teamsters' Union. We have long since read them and many more. We have published our hope that the abuses will be thoroughly eradicated, by new laws if necessary. We reiterate our position that the principle of the importance and necessity of unionism and collective bargaining is not negated by abuses of the principle.

The editors

Fourth Commandment

"I have just finished reading the July and August issues of THE LIGUORIAN. I feel that your articles are too nicey-nice. They don't show both sides of the coin. A lot of people have problems which aren't solved as easily as your magazine implies. The article about the fourth commandment for adults is a case in point. I know very few adults that don't really try to be good to their parents. I don't know any dear old women living all alone in tiny rooms, but I do know that sometimes adult children can't live with their parents.

Naperville, Ill.

I. S."

"Thanks so much for the article in THE LIGUORIAN that told how married children should treat their widowed mothers. I would sure like my family to read that article.

Philadelphia, Pa.

N. N."

Clippings

"Enclosed with this letter are two clippings from today's local newspaper for your edification and enlightenment. After reading this material, you won't dare to say that a man should be forced to pay tribute to gangsters through union shop set-ups. It appears to me that you men of the cloth are not conversant with labor matters, and are in no position to take a positive stand on them.

Wichita, Kansas

O. C. B."

• The clippings pertain to the abuses

"I would like to have you send a copy of the August issue to some members of my family so that they can read the article about the fourth commandment for adults. It's too bad you can't have that article printed on the front page of the daily papers because it certainly would help some poor old parents who get pushed around when they have children who could make life a bit easier for them. I am a widow myself, have a very small income and it's not easy to get along, but I try my best to share what I have

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with my widowed mother. My brothers contribute \$5.00 a month to help my mother. They could afford much more and my mother had to ask them for the small amount they give.

N. N.

fifty years. His latest book is "The Catholic Viewpoint on Race Relations."

The editors

Heavy Price

"Please print this letter in THE LIGUORIAN. I was appalled during one of my trips to the hospital at the attitude women take to the operation of sterilization. I felt the same elation as they, at the thought of freedom from having children and the responsibilities of family life; but now after six years of sterilization this is the heavy price I pay and will continue to pay:

1) *Premature old age*, on the verge of nervous breakdown most of the time, with all its terrifying nerve spasms, ills and fears.

2) Debased feelings and loss of love and respect as a woman; no tenderness such as a woman receives when she is pregnant (I know — I had two children) — all the loveliness gone — only criticism for my failings, due to my poor health.

3) Every act which binds a man and woman together in happiness and love of God — now only a hollow mockery — achieving nothing save a terrible depression, nothingness and an utter sense of loss and sorrow.

In short nothing but misery ever comes from sterilization.

Pittsburgh, Penna.

Mrs. N.N."

• *No sermon could preach the evil of the sin of sterilization more effectively than this letter. Tempted mothers take heed.*

The editors

Beating the Drums?

"I have not heard of the Dominicans, Franciscans, Paulists, etc., beating the drums for desegregation of the races as are the Redemptorists. 'Right this way, folks, marriage licenses for free, mixed racial marriages heartily approved and encouraged; we are ready to help in any way.' It wasn't so long ago that these Negroes were in the jungle. I am thoroughly disgusted. Charity, yes, kindness, reciprocal respect and cooperation, but in your zeal, Fathers, try to spare us our human rights, among which is freedom to choose our associates.

New York City, N. Y.

M. I. B."

• *We respectfully suggest that this correspondent, as a beginning, read some of the books of the greatest apostle of justice for Negroes in the United States today, the Jesuit Father, John La Farge. He has been working in this field for over*

Kind Words

"When my rich uncle passed through town last week he gave me five dollars to go out and have dinner. Since I would rather read THE LIGUORIAN than eat, I'm renewing my subscription for three years.

Hazleton, Pa.

J. D."

There had been some discussion amongst the missionaries about the value of a three-day-mission. There was only one way to settle the argument—try one. So they did.

MISSION TO BADAJOZ

JOHN M. KREUZER, C.S.S.R.

IT WAS into the *Mouth of the Night* that we sailed. And almost immediately it swallowed us up. For the land of the Amazon is a land without twilight. Night swallows the day in one greedy gulp. We were waving goodbye to Father Thomas William Murphy, our Vice-Provincial, and to Father Ray Scheuermann (who remained to hold the fort at Codajaz) as they stood high on the river bank. Almost in an instant they too disappeared into the *Mouth of the Night*.

On board the *Star of the Sea* there were six of us. Four padres and two boat-boys. The leader of our expedition, naturally, was Padre George Joly, the pastor of this large, lush, heart-breaking and back-breaking parish called Codajaz. Father Joly is dark, lean, dynamic and alive with humor. A master of every situation. The second member of our party was Father Wally George. Rotund as a

barrel of beer, he effervesces with laughter and happy energy. The third padre was "Leonardo" O'Leary. It was through his eyes that many of the old scenes to which we had become accustomed, shone with a new light. Father O'Leary was the *rookie* of our team. He had arrived on the Amazon just a few weeks ago. The language and the people, the monkeys and the mangoes, the songs, the diseases, the heat and the terrible rains all appeared freshly painted to the tropical virginity of his eyes.

The two boat-boys, Jose and Onesio, were typical. Dark brown, inclined to languor and laughter, they still served us well on our little expedition. For all through the darkness of a very dark night they took turns steering our motor-launch up the Amazon and then up one of its tributaries called the River Badajoz.

The four of us padres spent the night sleeping, three of us in hammocks and Father O'Leary on the bunk. The bunk is just a wooden

shelf overlaid with a mattress of straw. The mattress itself is from two to no inches thick. But Father O'Leary made no complaints.

For eleven and a half hours the propeller churned and we kept moving forward until just before dawn, we came to our destination. A small settlement called the village of Badajoz. We arrived earlier than the inhabitants had expected, but the siren of our launch roused them out of their huts. They came to the river bank and shot off several large fire-crackers by way of welcome.

Beginning of the Three-day Mission

WE climbed the river bank, shook hands and blessed the people, all the while gradually moving toward the little chapel. We celebrated Mass in turns; one of us would pray, sing and preach to the people, while another would sit on a box outside the small chapel and hear confessions. In two hours the Masses were over and we went down to the boat to eat a breakfast of an egg apiece, some rock-like biscuits and steaming, black coffee. And so our little three-day mission was begun.

Because the people in this part of the jungle are so scattered that some must travel many hours by canoe to come to the mission, its duration, of necessity, must be very limited. And the people came. Canoe-load after canoe-load. The twenty huts of the village were turned into hives. Jungle hospitality never allows one to close his doors after saying: "There's no more room." Two to three dozen hammocks were strung up in every

hut. The almost constant solitude of jungle living however, makes these people, on an occasion such as this, voraciously appease their social hunger by revelling in the very presence of a crowd.

Immediately it became evident that in order to keep these people occupied and in the right religious mood for a mission, we would have to jam each day full of so much activity that there would be little time for drinking, dancing and other pastimes not commonly associated with the angels.

And the Rains Stayed

SO at nine o'clock we had an hour of song. Brazilians are attracted by singing. But, for that matter, who isn't? Lustily we sang the mission hymns. The air vibrated with melody. It is one of the perennial jokes to say that off-key singing has a tendency to provoke rain. Measured by that standard, our singing must have been terrible. For during these three days it rained every type of conceivable rain. We had hard rains, and soft. Rains accompanied by high winds. And rains that came alone. Rains that streaked out diagonally, and rains that dropped as straight as plumb-lines.

The whole village was wet. Drenched. The little chapel stood in a sea of mud, a tan, creamy mud that looked like caramel pudding. It would have been discouraging except for the splendid fact that the people responded heroically to every call of the bell in the chapel tower.

After the singing hour, the little mission for the children began. For-

tunately the rain stood off for an hour (remarshaling its forces) so that Father Joly could take all the little children, who hadn't yet made their first Holy Communion, and assemble them for catechism class under a big Brazil-nut tree. Father Wally George took the more advanced children to the other side of the chapel under the mango trees. With large catechetical charts, with funds of stories, with prayer and song, they both kept up lively classes. The greatest benefit of these classes, however, was not for the children, but (strange as it may seem) for the adults who stood about listening. Without their knowing it they were being instructed in the rudiments of their faith. Everyone learns better if he doesn't think he is being taught.

In the meantime, Father O'Leary and I were in the chapel, administering the sacraments of baptism and confirmation. I took the names and the other necessary data; Father O'Leary did the actual baptizing and confirming. These ceremonies were accompanied by the wailing of infants who resented the transfer from their mothers' to their sponsors' arms. During the mission there were many baptisms and confirmations. But though he was doing this all for the first time, Father O'Leary conducted the ceremonies like a veteran.

Time to Eat

AT eleven-thirty we decided that it was time to eat. Off we went to one of the huts where dinner had been prepared for us. Of course all of us were prepared for it too, ex-

cept our new member, Father O'Leary. That is to say, we knew what to expect. Boiled fish, boiled rice and a couple of bananas for dessert. It all went down easily enough once it was mixed with the sawdust-like product of the Amazon that is called *farinha*. If Father O'Leary was inwardly hankering for a few of those fine Salerno Buttered Cookies that his father distributes in that far off land of America, he gave no sign of it. He dug right into the rice and fish. The *farinha* however, he eyed suspiciously. Amazonian *farinha* (that both looks like sawdust and possibly tastes much the same) is never a case of love-at-first-bite.

After dinner is siesta hour. There is not a person or dog who would be so stupid as not to nap in the early afternoon. So we followed the wise road down to our boat and into our hammocks.

By two o'clock Father Joly had become Doctor Joly. Up under the mango trees with a satchel full of medicine he listened wisely to his patients as they spoke of their aches and pains. Then out would come some pills, some salve, or some fluid medicine. This is just another one of the reasons why it is difficult to ascertain whether these poor people really love Father Joly even more than he loves them.

Meanwhile, Father Wally would go off accompanied by Father O'Leary to hear the confession of the sick who were not able to come to the mission. Wherever they went they were escorted by a group of boys as happy as if they were off to a picnic.

These visits to the sick brought more cheer (even naturally speaking) than the visits the queen of England brought to wounded Tommies.

A Precious Visit

BY three o'clock the little chapel was bursting at the seams. Another type of visit was going on. The chapel bell had called the people to a half hour visit to the Blessed Sacrament. For three days this little chapel was fully Catholic. Never before had the Great God of the Sacred Host stayed here so long. We sang and prayed and preached a bit about our human God who loved men to hug Him in the embrace called Holy Communion.

By four o'clock, under the trees, the children's mission was again in full swing, while in the chapel, Father O'Leary and I were at it again: turning pagans into Christians, and simple Christians into soldiers of Christ.

The children's mission inevitably ended with a procession. Round and round the outside of the chapel it went, with infant voices singing such Brazilian songs as: "Nothing more do I desire nor want except, that the Baby Jesus in my heart be kept."

5:30 p.m. was supper time. This time it was boiled rice, boiled chicken and bananas. We all ate heartily, for the real work of the mission was soon to begin.

It did. At seven o'clock. By this time three to four hundred men, women and children had come into the village. A candlelight procession started the evening off in a blaze of

glory. Father Joly had set up a little generator. It produced enough energy to light up a big globe and also operate a public address system. Both were set out in the mud plaza just in front of the church. Such marvels were almost miracles to the minds of these simple people.

We had decided to try to teach the people just one practical thing in this mission: to say the rosary. Consequently, after the procession, Father Joly explained the rosary to them and prayed it with them. His good advice was that if the family could not pray the rosary together every day, they most certainly could every Sunday.

A hymn to the Holy Ghost was the fanfare that introduced the "Big Mission Sermon" of the evening. Hardly had it begun, however, when the rain poured down in such torrents that a bird would have had to be a flying fish to survive. To pack four hundred people (even though many of them were tiny tots) into a chapel that was made to hold only fifty, is impossible. Those who could get in, did so. The rest scrambled for the nearest huts. But the sermon went on. (So did the rain.) It had to go on as long as the rain; for there would be no hope of hearing confessions in a chapel so crowded that the preacher dared not make a gesture lest he hit some one in the eye.

By ten-thirty we were stretching out our hammocks in the boat and soon stretching ourselves out in the hammocks.

A Floating Procession

WITH a few variations the next two days followed this same fine, wild routine. One of the variations was a floating procession. Our boat was in the lead and behind us came a hundred canoes, each decorated with little paper banners. It was a beautiful sight; and fortunately, for an hour, the heavens smiled sweetly on us. Each canoe was blessed. Loud *Vivas* ran up and down the river. And Our Lady of Perpetual Help, along with that great fisherman, St. Peter, was asked to take good care of all who go down to the water in little ships.

A consecration of the tiny folk to Our Lady of Perpetual Help gave an added sweetness to the mission. Above the cries of the little ones, Father Joly's voice boomed out some sound advice to the mothers. Among other things, he had them remove alligator's teeth, enchanted stones, images of the closed-fist and other superstitious trinkets with which these mothers are wont to decorate their little bundles of love.

All during the mission Father O'Leary was busy with his camera. Its shutter fluttered a full 36 times. He could hardly wait to have his pictures developed so that the O'Learys of Chicago might share in his marvelous experience. But the O'Learys must wait. For the French-made film with which he had packed his camera and with which he hoped to immortalize this first three-day mission, must have left France too long ago. It had sealed itself together in this

tropical climate; and not until it was all over did Father O'Leary realize that his careful calculations with distances and light were just so much shadow-boxing.

The Mission Cross

THE grand finale of the mission was pageantry on parade. Despite a light but steady rain, at four-thirty in the afternoon we organized the closing procession. The women carried the picture of Our Lady of Perpetual Help, adorned with bright ribbons and beautiful flowers. The men carried a large wooden cross that they had hewn out of a hardwood tree. So hard and durable is this wood (*maceranduba*) that the cross as it now stands twenty feet high should last a hundred years. A splendid memorial of a splendid mission.

Once it was firmly rooted in place, Father Wally George blessed the big cross together with hundreds of little wooden crosses that these good people had brought. These smaller symbols of our faith they were to fasten on the walls of their huts as public and permanent testimonials for all the world to know that they were in truth devout Catholics.

The final words of the mission were delivered by Father Joly. They were words of congratulations and of thanks coupled with a warning. Plainly he told them that their worst devil was in a bottle. (For out of sugar cane a strong, wild rum can be made.) This devil cannot be liquidated by pouring him into a human

throat. The only solution is not to remove the cork that will let the wicked genie out.

Farewell to Badajoz

IT all ended with a song. The famous mission song that weaves like a golden thread through the whole mission fabric. A song to Our Lady of Perpetual Help. Singing that song, the people brought the picture of our Lady down to the boat, and as we slowly pulled away from shore, they shouted: "A Deus, Goodbye. But come back soon!"

We took off our muddy shoes, hung up our rain-soaked Redemptorist habits and began to plan our evening meal. Lovingly we had been saving a can of hot tamales to celebrate the close of the mission. But old Mother Hubbard had nothing on

us as we all looked into the kitchen cupboard. The can of tamales was not there. Sternly we questioned the boat-boys. Yes, they finally admitted, they had opened the can, not knowing what it contained; for the label had been printed in a strange language: English! Worse still, they had not even enjoyed eating that funny yellow pulp wrapped in greasy paper.

For a moment we stood looking at each other. Then our boat rocked with laughter. We all felt fine. Our little mission had been a grand success. Tenderly we set the picture of Our Lady of Perpetual Help back in its place and stood looking at it, as we licked our wounds. For as we stood there silently thanking the Lady of our hearts, unconsciously we scratched our chigger bites.

Problems of Professional People

The Responsibilities of a Librarian

QUESTION: Recently I received an appointment as librarian in the public library of my home town — a position for which I had prepared conscientiously and thoroughly. But I find that there are many moral problems connected with the job, especially in the matter of purchasing or recommending or lending books which I know or suspect to be morally dangerous or forbidden by the Church. Could you give me some counsel and guidance on my responsibilities?

ANSWER: In former years a librarian was expected to do nothing more than to record the names of those who borrowed books or to inform patrons where certain types of books could be found. They did not ask her advice in selecting books. Indeed, probably most of the librarians of those days would not have been able to give much information to those who sought such advice. But nowadays a good librarian is supposed to have a wide knowledge of books, so that

she can give helpful suggestions and directions to those who request her assistance. And a Catholic librarian should strive to fulfill this task conscientiously, because she can do much to help the patrons, intellectually, culturally and morally.

This does not mean that the librarian should try to read completely as many books as she possibly can. But she should attempt to obtain a general knowledge of the content of the books most frequently sought, particularly modern works. Sometimes a cursory examination of a book will give her sufficient information about it. She will also acquire considerable acquaintance with books from reliable and thorough reviews appearing in current periodicals.

In discussing the particular problems of the questioner, I would say, in the first place, that when she is definitely requested to procure a certain book from the shelves, she may do so, even though she knows that the book is objectionable from the standpoint of faith or morals or is forbidden by the Church's Index. The borrower may have sufficient reason to justify him in reading this book, and may even have permission to do so from Church authorities if he is a Catholic. In any event, the librarian's participation is only material cooperation, permissible in the circumstances. If, however, the librarian knows that the person requesting the book is not aware of its objectionable features and actually would not borrow it if he knew it to be undesirable, she should courteously inform him of the nature of the work.

If the librarian has a voice in the selection of books to be purchased for the

library, she should use her influence toward procuring those that are decent and inspiring. Nowadays, many works of fiction are published that are filled with obscenity and filth, and have nothing to recommend them from the literary standpoint. A Catholic librarian should not hesitate to raise her voice against the admission of such trash to the library. In the matter of religious books, she must remember that according to the principles of religious equality prevailing in the United States, non-Catholics, as well as Catholics have the right to have books of their particular tenets on the shelves of the public libraries. The most practical procedure is to leave the selection of such books to intelligent and fair-minded clergymen of the non-Catholic denominations in the city or town. As far as possible, the librarian should keep out of the library books that contain attacks on the members of any religious group, whether Catholics, Protestants or Jews.

A good librarian can find many opportunities of directing young folks to good reading matter. Unfortunately there are many adolescents nowadays whose reading interests centre chiefly about sex-laden literature; and the parents of these boys and girls seem to be utterly indifferent as to what their sons and daughters are reading. A competent and high-minded librarian can do much toward raising the tastes of these young persons and inducing them to read books that are truly cultural, decent and inspirational.

Very Rev. Francis J. Connell, C.S.S.R.,
S.T.D., LL. D.,
Dean, School of Sacred Theology,
Catholic University of America.

HOME

It's fine to have it air-conditioned—
It's better when it's prayer-conditioned.

Precious Blood Messenger

POINTED PARAGRAPHS

Saints for All

There are canonized saints in heaven whose life-stories provide models and inspirations for every conceivable type of individual who happens to be living on earth at the present time, battling with the world, the flesh and the devil to save his soul.

Saints are canonized by the Church because they manifested two things in their lives: 1) special heroism in the love of God and the practice of all the virtues; 2) special graces received from God through which they were able to accomplish extraordinary and miraculous things in His service.

Just because, to many ordinary Christians, the extraordinary events in the lives of canonized saints seem out of reach, the Church offers them the inspiration of a feastday to honor uncanonized saints. It is called the feast of All Saints. As such it includes the canonized with the uncanonized, but the special emphasis is on the latter. And the only requirement for inclusion among those honored on this feast is that they have died in the grace of God; they have saved their immortal souls; they are now enjoying the exquisite happiness of heaven.

There are millions of them. There is one, at least, whose life was min-

utely similar to the life of anybody now living on earth. On All Saints' Day every living human being on earth can look up to somebody in heaven and say: "You were like me. You faced what I am facing. You saved your soul. You've got to help me."

There are those who were poor in life, unknown, forgotten, perhaps despised. They seldom had anything new to wear or to use. They looked shabby. They needed charity often. There were few at their wake and there were only a handful at their funeral. But they never turned against God, and God received them into His mansion.

There are those who had to wrestle with untimely disease. Those who had cancer — at twenty, at thirty, or forty or fifty. "Why?" they said. "Why me?" they said. But then they submitted to God's mysterious will and died in His love. They are saints in heaven now.

There are those who were mothers and fathers of large families. People jested cruelly about them. People rebuked them. They had to struggle, wear themselves out day after day, worry each day about the morrow. But they never abandoned God.

They never said, "Heaven is not worth it all." In due time God took them home and they are part of the host of All Saints today.

There are those who were failures in life. They failed in business, or failed to make a living comparable to the average workers around them. Some of them failed in marriage. Their marriage broke up. People said, "Try again. You have a right to some happiness." But, knowing God's commandments, they never took such advice. They were lonely. They were tempted. But they remained faithful to God. Now God has given them perfect love. They are among the saints.

There are those who were great sinners and then repented truly. They once had habits of sin that shackled them like prisoners. Then one day they looked at a crucifix and said, "No more, Lord." They knelt in a confessional and told all, humbly, sorrowfully, determined that this was the end. It was the end. When death came they found God smiling like the father of the returned prodigal and loving them as if they had never abandoned Him. They are among the millions of All Saints.

Whoever you are, whatever you are, there is a saint for you among All Saints. Ask for his or her help on All Saints' Day. Prepare a place for yourself among *All Saints* — now.

Legion in Action

An article by Doris Grumbach in the periodical *Information* several months ago described quite comprehensively how the Legion of Decency

reviewing board operates and reaches its conclusions. Miss Grumbach's researches had to do with the year beginning in October, 1955, and ending in October, 1956. During that period the Legion reviewed 328 feature films. Of this number, 240 were given the A certificate, 80 were put in the Class B category, and 8 were listed as Class C.

How does the Legion of Decency reviewing board work? It is under the direction, of course, of a committee of bishops. The Legion itself had its origin in 1934 at the annual meeting of bishops in Washington, D.C. The actual reviewing is done by specified groups of Catholic college women, some four or five to a group. For films that are in any way controversial, a larger and more comprehensive group is assembled, including perhaps a psychologist, an educator, a physician, etc. Whatever decisions are reached are thoroughly threshed out and not arrived at in any merely haphazard fashion.

The criteria by which a particular picture is judged depend on questions such as these: Does the picture make sin appear virtue, and virtue appear foolish, limited, or narrow-minded? Does it present false ideals of human conduct which may entertain, but which may also pervert and lead astray its viewers? Does it glorify crime and the criminal, making them appear as worthy of imitation?

To the B and C rating that some pictures receive, an explanatory note is usually appended: "Low moral tone, suggestive costuming, etc."

The complaint is sometimes made that the Legion of Decency ratings appear in some cases after the picture has had its first run. To this it must be answered that some studios, especially if they have reason to fear an adverse judgment on their product, deliberately time the release of a new film so as to beat the deadline for reviewing set up by the Legion board. The board itself tries sincerely to review all new films promptly, and to get the listings out to the general public on a regular schedule.

The Legion of Decency is indeed doing a necessary job and deserves the support of all.

Acts of God

Weather troubles plagued a dozen different areas of the country during the past year. Deluges of rain fell where little rain had fallen for years, in many instances causing floods and making necessary the flight of thousands of people from their homes. Tornadoes struck again and again in widely separated sectors, killing men, women and children, leveling homes, destroying cattle and property of all kinds.

From the purely natural point of view there seems to be no blessing bound up in calamities of this sort. On the contrary, a flood or a tornado that wipes out what a family spent a lifetime in building up; that takes away in death a child or a parent; that wrecks completely the crops of a farm, can hardly be looked upon as anything except a deep and inexplicable tragedy.

To the Christian this is not so.

One of Christianity's fundamental principles concerns the temporary nature of man's home here on earth. This world is not meant to be heaven. It is more like a cold and lonesome railroad station where man waits for the train that will take him to his true home. But if he is to catch the train, he must suffer the coldness and drabness and the loneliness of the depot.

There is no such thing in life as an escape from suffering, whether the suffering comes from tornadoes and floods or from cancers or accidents on the highways. All men must carry a cross. And God fashions the crosses that men must carry in accord with the capacity of each man's soul. No man is given a cross that is too heavy, because each cross was made by God.

It is through carrying the cross, and perhaps falling under it a few times, until one reaches the summit of one's Calvary that one is entitled to see the bright light of the resurrection that lies beyond. Man's true home can be sighted only from the top of Calvary, and that, only from the height of a cross. Without a cross there is no resurrection; without suffering on earth there is no home in heaven.

Tornadoes and floods can help people get to heaven, but only if they are accepted in the right spirit as trials permitted by God for the trying and testing of the spirit of His children. The sorrow and tears that they cause are, in reality, tickets that St. Peter will be happy to honor as the

entrance fee for the greatest show, not on earth, but in the whole universe; a show on which the curtain never will go down.

No Good Unions?

It is not often these days that any labor unions, or even the principle of labor-unionism, receives any but bad publicity. In the situation as it is, a few bad apples in an orchard are being used to make people think the whole orchard is rotten.

All the more congratulation should go to *Look* magazine, then, for publishing, back in its September 3rd issue, the story of a good union. The one singled out was Local 3 of the International Brotherhood of Electrical Workers in New York. The picture-story is captioned, "What Should a Union Be?" and Local 3 provides much of the answer.

Indeed, one can take many of the loose universal accusations that are often made against unions and learn from *Look's* short description of Local 3 that they simply are not universally true.

Item 1: "Unions are not democratic. They don't let the rank and file members vote. They are run by a few power-drunk leaders." Answer: The business manager of Local 3 fines members who do not attend regular meetings and take part in voting. He insists that any member get up in a meeting and say what he thinks about any proposal.

Item 2: "Unions favor and promote and sometimes dictate featherbedding and limited production." Answer: The business manager of

Local 3 tells his men, when there is question of their asking a raise: "You produce more and I'll get you more money."

Item 3: "Union leaders are overpaid and do not earn what they get." Answer: The business manager of Local 3 got \$175 a week for many years. Recently a motion was made to raise this to \$200. He put it up to the union himself. "It will cost you money. If you don't think I'm worth it, speak up."

Pension and welfare plans also seem to be in good shape with this union. The cooperation of employers is 100 per cent.

There are many other unions as well run. We wish the daily papers would carry a story about such once in a while. It would be news to many people.

Venial Sins and Hell

One of the strangest and most illogical of the by-products of the denial of the existence of purgatory is the rejection of the distinction between mortal and venial sin. As a zealous evangelical Protestant expressed it vehemently in a recent letter to us, "It is an insult to God's justice, a denial of Christ's teaching, a horrible deception for the mind of man, to say that there are any so-called 'small' sins. All sins are deserving of death. Every sin, even the smallest, will plunge a soul into hell."

It is hard to understand how persons who have adopted such a principle can find any comfort at the death of one who was dearly loved. Just as any man who is honest with himself must admit to many small

faults — of impatience, of half-conscious unkindness, of vanity, of hypocrisy, so it is no more than simply realistic, and not at all contrary to the obligations of love, to admit to seeing small faults in those whom we love. If we are to believe that the smallest fault plunges a soul into hell, what comfort can a son or daughter or husband or wife find at the death of a parent or spouse, when they remember a single impatient word uttered by that person in their last illness?

Of course those who deny the distinction between mortal and venial sin usually combine this denial with the strange belief that a mental "acceptance" of the redemption of Christ takes away all sins, and makes a soul completely and immediately ready for heaven. But what a horrible pitfall this is for the living! How easy to conclude that, if the mere mental acceptance of the redemption of Christ takes away all sin and effects of sin, it were foolish not to give in to one's grosser temptations, even adultery and murder. How easy to say, then, with Luther, "Sin bravely; only believe more strongly in Christ and you will be saved."

The Catholic doctrine in this matter must appeal irresistibly to every seeker after the whole truth of Christ. Men are accountable to God for all their deeds. For every sin they must pay a penalty: for great sins, violations of God's most serious laws, the penalty is hell if there be no repentance before death. For small sins, by which they only slightly or with par-

tial deliberation transgress, atonement must be made either in this life or in the next. If it is not made in this life, it will be made in the next, in a place ordained by God for the cleansing of faults which, by no standard of divine or human justice, could be said to deserve the everlasting pain of hell.

Thus no Catholic ever has to think or say, at the death of a loved one: "His last conscious word before he lapsed into unconsciousness was an impatient word; therefore his soul is in hell." Thus every Catholic has the supremely comforting knowledge that he can help the souls of his departed friends by his good works and his prayers.

A First for the United States

In October the Most Rev. William Gaudreau, superior general of the Congregation of the Most Holy Redeemer, blessed a piece of property near Esopus, New York, as the site for the first Redemptoristine monastery to be set up in the United States.

Unlike the Redemptorists, who have 85 houses in the United States, the Redemptoristines have been little known in this country. In fact up to ten years ago, there was only one community of Redemptoristines in the whole of North America, and that was the one situated on the high hill across from the basilica at St. Anne de Beaupre in the province of Quebec. This one, by reason of its origin and surroundings, was principally for French-speaking girls.

In 1947 two nuns from the Redemptoristine convent in Chudleigh, England, came to Toronto, at the re-

quest of the Redemptorist Provincial there and with the approval of the archbishop, to found the first English-speaking Redemptoristine convent in North America.

After a few pioneering years in a small house in Toronto, the nuns moved to an old mansion in Barrie, Ontario. In an incredibly short time, their numbers grew. Both Canadian and American girls were attracted to the Redemptoristine life. At last count there were 39 in the community, over half of them professed. They had to build on to their mansion, and even with that were crowded for space. All that within ten years' time.

So it was that the Provincial of the Baltimore province of the Redemptorist Fathers, with the approval of Cardinal Spellman, invited them to the United States. The monastery will be built for them within the next year, and then eight nuns will be selected from the community at Barrie to cross the border and establish the first Redemptoristine community in the United States.

The Redemptoristines are a strictly cloistered order, dedicated to sanctifying themselves and praying for the conversion of sinners and for the graces necessary for those who work actively for souls in the world.

Their spirituality, like that of the Redemptorist Fathers, centers around the imitation of Christ through the practice of twelve virtues, one for each month of the year.

In the spare time they have away from the public recitation of the office, three meditations a day, and other spiritual exercises, they work in their garden, make vestments, cassocks and supplies for the altar, and spread devotion to the divine Redeemer, the Infant of Prague, and Our Mother of Perpetual Help, by correspondence and by preparing aids to these devotions.

The habit of the Redemptoristines is particularly appropriate for the United States: it consists of a red gown, a blue scapular and a white veil. Someone will surely, and without irreverence, call them Uncle Sam's Sisters.

The important thing is that one more fortress of intercession will soon be set up in our land. It will win many graces for Americans; it will save countless sinners. May it be only the first of many such convents to invite girls to become saints, and to give their saintly lives to prayer for others.

(The address of the present English-speaking Redemptoristine convent in Canada is 43 Dundonald St., Barrie, Ontario, Canada.)

WHAT IS A FRIEND?

A friend is one to whom we may pour out the contents of our hearts, chaff and grain together, knowing that the gentlest of hands will sift it, keep what is worth keeping, and with a breath of kindness blow the rest away.

Arabian Saying

LIGUORIANA

Our Lady's Poor Souls

By St. Alphonsus
Selected and Edited by
John P. Schaefer, C.S.S.R.

THE clients of Mary are very fortunate. Not only does she assist them in this life, but also in purgatory. Here she helps and comforts them by her protection. In the prison of purgatory, however, the poor souls are in the greatest need of assistance. For in their torments they cannot help themselves. Since this is the case, Our Mother of Mercy does proportionately more to relieve them.

Let us first consider the relief she gives. St. Bernardine applies to her the words of Ecclesiasticus, *I have walked on the waves of the sea*. "This she does," he adds, "by visiting and relieving the necessities and torments of her children-clients. The pains of purgatory are called *waves*, because they are transitory — unlike the pains of hell which never end. But they are called *waves of the sea*, because they are so bitter."

"Behold," says Novarinus, "how important it is to be a servant of this good Lady. For she never forgets her servants when they are suffering in those flames. Although Mary relieves all the suffering souls in purgatory, yet she always obtains far greater indulgence and relief for her own clients."

In a vision, the divine Mother once addressed these words to St. Bridget: "I am the Mother of all souls in purgatory. For as long as they remain there, all the pains that they have deserved for their sins are lessened in some way each hour by my prayers."

As a compassionate Mother, she condescends to go occasionally herself into that holy prison. There she visits and comforts her suffering children. This is the opinion of St. Bonaventure who applies to Mary the words of Ecclesiasticus: "I have penetrated into the bottom of the deep." "The deep," he says, "is purgatory where she relieves by her presence the holy souls detained there." St. Vincent Ferrer adds: "How courteous and helpful is the Blessed Virgin to those who suffer in purgatory! Through her they constantly receive comfort and refreshment."

What other consolations have they in their sufferings than Mary, and the relief they receive from this Mother of Mercy? St. Bridget once heard Jesus say to His holy Mother: "You are the Mother of Mercy, the consolation of the souls in purgatory." The Blessed Virgin herself told the saint: "As a poor person, bedridden, suffering and abandoned, is relieved by words of encouragement and consolation, so are the souls in

purgatory consoled and relieved by only hearing my name."

The mere name of Mary is a name of hope and of salvation. It is frequently invoked by her beloved children in their prison, and is a great source of comfort to them. "No sooner does this loving Mother hear them call upon her name," says Novarinus, "than she offers her prayers to God. As a heavenly dew they immediately refresh the souls in their burning pains."

NOT only does Mary relieve her clients in purgatory, but she also *delivers* them by her prayers. Gerson is of the opinion that on the day of her Assumption into heaven, purgatory was entirely emptied. Novarinus agrees: "It is maintained by many grave authorities, that when Mary entered heaven, she asked as a favor from her Son to take with her all the souls then detained in purgatory." "From that time forward," says Gerson, "Mary had the privilege of delivering her servants."

St. Bernardine of Siena positively states that, "the Blessed Virgin has the power of delivering souls from purgatory by her prayers. Particularly, however, to the souls of her clients does she apply her merits." "By the merits of Mary," says Novarinus, "not only are the pains of those souls lessened, but the time of their sufferings is shortened through her intercession." She has only to ask and all is done.

St. Peter Damian relates, that a lady named Marozia appeared after her death to her godmother. She told

her that on the feast of the Assumption she, along with a multitude exceeding the population of Rome, had been delivered by Mary from purgatory. Denis the Carthusian says that on the feasts of the Nativity and the Resurrection of our Lord, Mary does the same thing. On these days, accompanied by choirs of angels, she visits that prison and delivers many souls from their torments.

The promise made by our Lady to Pope John XXII is well known. She appeared to him, and ordered him to reveal to all that on the Saturday after their death she would release from purgatory all who wore the Carmelite scapular. Pope John proclaimed this in a Papal Bull. It was later confirmed by Alexander V, Clement VII, Pius V, Gregory XIII and Paul V.

In a Bull in the year 1613, Paul V says: "Christian people may piously believe that the Blessed Virgin will help them after death by her continual intercession, her merits, and special protection. On Saturdays, the day consecrated by the Church to her, she will in a more particular manner help the souls of brethren of the Confraternity of Our Blessed Lady of Mount Carmel who have departed this life in the state of grace. This, under the provision that they have worn the habit, observed the chastity of their state, and recited her office: or, if they could not recite it, if they have observed the fasts of the Church, and abstained from meat on all Wednesdays except Christmas day."

In the solemn office of Our Blessed Lady of Mount Carmel we read, that it is piously believed that the Blessed Virgin comforts the brethren of this confraternity in purgatory with maternal love. By her intercession she soon delivers them, and takes them to heaven.

Why should not we, if we are devout clients of this Mother, hope for the same graces and favors? If we serve her with more special love, why cannot we hope to go to heaven immediately after death, without even going to purgatory? This really took place in the case of the Blessed Godfrey. Mary sent the following message to him by a brother Abondo: "Tell brother Godfrey to endeavor to advance rapidly in virtue. Thus he will belong to my Son and to me. When his soul departs, I will not allow it to go to purgatory, but will take it and offer it to my Son.

A noble lady was one day informed that her son had been killed. The murderer had taken refuge in her own palace. When informed of this she was, naturally, at first very distraught. Then she began to reflect that Mary had forgiven the executioner of her Son. She determined that she, too, would pardon that criminal for love of the Sorrowful Mother. Not only would she do this, but she also provided him with a horse, money and clothes, that he might escape. After this her son appeared to her, and told her that he was saved. For her generous conduct to his enemy, the divine Mother had delivered him from purgatory. He

otherwise would have had to suffer for a long time. He informed her that he was going to paradise.

If we wish to relieve the holy souls in purgatory, let us do so by imploring the aid of our Blessed Mother in all our prayers. Especially should we do so by offering the rosary for them. This richly indulgenced prayer relieves them greatly.

HEROIC GRATITUDE

An old man, resident in a Ceylon leper colony, every day walks some distance to the hospital where his wife is in the advanced stage of the disease.

The woman cannot feed herself, having no fingers left. Her husband helps her as if she were a child, lifting the food to her mouth patiently and tenderly. It is a long process.

Recently a nurse met him returning to his ward, exhausted.

"How is everything today?" she asked.

"My poor wife is very sick, and I am sad," he answered. "Still, I thank the Lord she became ill first. Who would help her if not I? That is my consolation. Every cloud has a silver lining, and that is the silver lining of ours." And smiling, he continued on his way.

Far. Away Missions

TO ESCAPE MEDIOCRITY—

Do more than exist: live.
Do more than look: observe.
Do more than read: absorb.
Do more than hear: listen.
Do more than listen: understand.
Do more than think: ponder.
Do more than talk: say something.



BOOK REVIEWS

Thomas Tobin, C.S.S.R.

We recommend that books listed or reviewed in **THE LIGUORIAN** be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to **THE LIGUORIAN** for further information.

All Manner of Men

Riley Hughes, Editor

This collection of short stories selected from the hundreds that have appeared in the Catholic press during the 1950's is an excellent refutation to those who doubt the literary value of Catholic writing. The editor, Riley Hughes, has gathered a cross section of Catholic life, saints and sinners, religious and lay people, who live as Catholics even when they are not acting in the specifically religious field. This is life with three dimensional characters and not puppets with a thin veneer of Catholicism. Those who like "the Catholic boy meets Catholic girl in Catholic Church story" will not like the stories in this collection. This reviewer has always viewed with complete disgust the shallow, saccharine characters whose Catholicism is externally bestowed upon them by their creators. Catholics must present Catholic life with human beings who are human beings with honest thoughts and emotions.

One story calls for special mention. It is drama of a boy who is guilty of an act of racial injustice and uncharitableness. In his disgust with himself he goes to his teacher and his parents and finds that they try to explain away the wrongness of his action despite the fact that they had taught him the theory of respect for every person. In his bewilderment and betrayal by adults he takes his own life. The story is told by the father of the boy and the particular twist is that none of the adults know the reason for his suicide whose motive is perfectly clear to the reader.

A very profitable few hours for the readers of **All Manner of Men**.

(P. J. Kenedy and Sons, \$3.50)

Father Juniper and the General

James Norman

James Norman has tried to capture the atmosphere of the life of a sleepy Mexican town in the conflict between the simple unworldly priest and the worldly-wise retired general. The battle has to do with the return of a favorite statue

to the parish church. The story does not jell, Father Juniper has not the charm or the actuality of Don Camillo. In brief this is just another story with no great merits or demerits.

(William Morrow and Co., \$3.75)

The Day Christ Died

Jim Bishop

Jim Bishop, the author of the popular book, *The Day Lincoln Was Shot*, has used the same technique in his latest work, *The Day Christ Died*.

It is the story of the events in that tragic and redemptive day based upon the official record in the New Testament, actual visiting of the place, consultation in person and through books with many Scripture scholars. The result is a very readable narrative written with respect and reverence by one who believes that Christ was what He said He was, the Son of God. Scholars will argue with some of the details, but scholars do not agree among themselves. The reader will profit by this interesting, hour by hour account of *The Day Christ Died*.

(Harper and Brothers, \$4.00)

Virgil Michel and the Liturgical Movement

Paul Marx, O.S.B.

Any thought of the Liturgical Movement in the United States brings to mind the magazine *Orate Fratres* (now called *Worship*) and its founder and first editor, Dom Virgil Michel. One of Dom Virgil's confreres, Dom Paul Marx, has written his biography with special emphasis on his role in the promotion of the liturgy in the life of the faithful. Until his death in 1938, Virgil Michel was in the center of the liturgical apostolate and his biography brings to life the pioneers of the movement. A scientific work (it is a thesis for a doctorate) yet popular (the notes are relegated to the end of each chapter) biography that will delight the older members of the liturgical apostolate and enlighten and inspire others.

(The Liturgical Press, \$5.00)

Atomic Apostle

Edward J. Wojniak, S.V.D.

Monsignor Thomas M. Megan, S.V.D., Prefect Apostolic in China was called Atomic Bishop by his superior because of his apostolic energy. This biography by a close friend and confrere gives first hand glimpses of Father Megan in China and in a southern parish.

(Divine Word Publications, \$3.50)

The Cross of Jesus

Louis Chardon, O.P.

Translated by Richard T. Murphy, O.P.

The Cross and Crown series of Spirituality in its ninth volume brings to readers, *The Cross of Jesus*, written by the seventeenth-century French Dominican, Father Louis Chardon. The thesis presented is that Christ, as Redeemer, always had His cross before Him and Christians, as imitators of Christ, reach full imitation of Him when they are on the cross of suffering. The first volume treats of the Grace of Jesus and Spiritual Consolations and Desolations. Another fine edition to the series of spiritual classics.

(Herder, \$4.25)

Apostolic Sanctity in the World

Joseph E. Haley, C.S.C., Editor

The twentieth century, which has been called the age of the lay apostle, has responded well to the calls of the modern popes for Catholic Action. In 1947 Pope Pius XII gave approval to secular institutes as part of the normal development of the lay apostolate. Father Joseph E. Haley, C.S.C., of the University of Notre Dame has edited *Apostolic Sanctity in the World*, a symposium on total dedication in the world and secular institutes. The five sections give the scope of the work: 1. The Christian in the World; 2. Total Dedication in the World; 3. Secular Institutes in the Church; 4. Church Documentation Regarding Secular Institutes; 5. Societies of the Life of Total Dedication in the World in the United States. The articles give a comprehensive view of this new movement and should be of great value to priests who are called to direct souls and to all laymen who are interested in the life of total dedication in the world. The complete list and explanation of the history and work of the various societies in operation in the United States adds to the practical value of this book as a reference work.

(University of Notre Dame, \$4.00)

Land of the Oldest Hills

Daisy Pat Stockwell

A woman born and raised in the Ozark Mountain country, Daisy Pat Stockwell writes of the simple life of the mountain people, their farming, their cooking and various other customs. The true picture will correct some of the comic-book pictures of the Ozark people. Miss Stockwell catches the tempo and the spirit of life in her home land. The line drawing illustrations are particularly well done.

(Caxton Printers, \$4.00)

Mother of Fair Love

Agustina Schroeder

Veronica Kirtland, translator

Agustina Schroeder is a South American woman of German and Spanish descent. Her first work to be translated into English is a fictionalized life of the Blessed Mother in which her Spanish romantic temperament and her literary skill combine to produce a sensitive biography of Mary.

(Bruce, \$3.50)

The Lively Arts of Sister Gervaise

John L. Bonn

A novel written by a priest about a nun will bring many reactions from nun readers. Some will say that it is totally unrealistic, others will say that it is too realistic. Sister Gervaise is a modern nun fighting for the modern causes in drama, which means artistic plays as opposed to amateur minstrels. There is more to the book, of course, but this reviewer couldn't find much value to warrant the time spent in reading it. Father Bonn is capable of much better work.

(Kenedy and Sons, \$3.50)

The Catholic Concise Encyclopedia

Robert C. Broderick, M.A.

Catholics often have need for a handy reference book either to settle their own problems or to answer questions of their non-Catholic friends. The Catholic Concise Encyclopedia as indicated by its title is something between a dictionary and an encyclopedia. Emphasis was placed on history, Scripture, theology and liturgy with restricted biographical and historical entries. The treatment of each topic is long enough to answer most questions that arise; art work adds to the value of the entries. A good reference work.

(Catechetical Guild, \$1.95)

The Roman Catacombs and Their Martyrs

Ludwig Hertling, S.J.

Engelbert Kirschbaum, S.J.

Translated by M. Joseph Costelloe, S.J.

Two Roman professors and an American student of theirs are responsible for this popular book which is based upon the deep scholarship of the three men. The authors explain the exploration of the catacombs and have separate chapters on the tombs of the popes, martyrs and apostles. Then the evidence of the catacombs for early Christian belief and practice is examined. Many black and white plates furnish pictorial proof of the authors' statements. This book will become the standard popular work on this subject of great interest to Catholics.

(Bruce, \$3.50)

LUCID \ / INTERVALS

REVERSE ENGLISH

A young lady at a finishing school after a visit with a friend inadvertently came home with the wrong umbrella. Whereupon she sat down and wrote the following highly cultured note:

"Miss Jones presents her compliments to Miss Smith and begs to say that she has an umbrella which isn't mine, so if you have one which isn't hers, no doubt, they are the ones."

Sign in a railway station in a small Missouri town:

"All parcels, packages, and grips left and not checked must be checked or cannot be left in depot."

"Come here, ye obstinate young rascal," cried Mrs. O'Flanagan to one of her offspring, "and put your hat on. Sure if you hadn't got one, you'd be always wearin' it, you're that contrary."

A curious tourist, after passing by a huge corn field along the road, stopped at a farmhouse and asked the farmer how he disposed of his large crop.

"Well," said the farmer, "I'll tell you what we do. We eat what we can, and what we can't eat, we can."

The city man returned to his car with a puzzled look on his face.

"I think he must be crazy," he told his wife. "He said they ate what they could, and what they couldn't, they could."

Sign at the edge of the water in a Western state:

NOTICE

When this sign is out of sight it is unsafe to cross this river.



VERSE AND WORSE

Within her automatic home

The housewife lolls and lingers,

No longer plagued by dishpan hands,

Instead: push-button fingers.

Eliot Co. Powerfax



ORIGINAL INTERPRETATION

A mother, writes Father Brockmeier in the Western Catholic, was on the lookout for a good name for her child. One day she saw on the door of a building the word NOSMO. It attracted her, and she decided that she would adopt it. Some-time later, passing the same building, she saw the name KING on another door. She thought the two would sound well together, and so her boy was baptized Nosmo King Peter Smith.

On her way home from church after the baptism she passed the building again. The two doors upon which she had seen the names were now closed together, and what she read was not Nosmo King, but NO SMOKING.

It was a similar sign that got an old gentleman into trouble in the waiting room of a railroad station. A porter said to him:

"Don't you see that notice on the wall? 'No Smoking Allowed.'"

"Sure I do," was the apt reply. "But how can I keep all your rules? There's another sign on the wall that says 'Wear Spirella Corsets.'"

Zippers will never take the place of buttons. You can't put zippers in the collection basket.

THE LIGUORIAN

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

HEADLINERS

(Number in parenthesis refers to classification according to rating used in general list.)

Silver Spoon (IIb)—*Gilbert*
 Peyton Place (IV)—*Metalious*
 The Blue Camellia (IIa)—*Keyes*
 Compulsion (III)—*Levin*
 The Scapegoat (II)—*du Maurier*
 The Last Angry Man (III)—*Green*
 The Durable Fire (IIb)—*Swiggett*
 Life at Happy Knoll (I)—*Marquand*
 The Wonderful O (I)—*Thurber*
 The Short Reign of Pippin IV (IIa)—*Steinbeck*

I. Suitable for general reading:

Dead Wrong—*Bagby*
 The World of Carrick's Cove—*Brace*
 The Night of the Good Children—*Carleton*
 China and the Cross—*Cary-Elwes*
 The Blue Cup—*Chute*
 Preacher With a Plow—*Coles*
 Professor Preston at Home—*Corbett*
 The Last Migration—*Cronin*
 John and William Bartram's America—*Cruikshank*

Appleby Talks Again—*Innes*
 The Red Balloon—*Lamorisse*
 Look to the Stars—*Loring*
 Bat Masterson—*O'Connor*
 The Mary Roberts Rinehart Crime Book—*Rinehart*
 An Angel Grows Up—*Rios*
 The Cactus Shroud—*Thomas*
 The Square Pegs—*Wallace*

II. Suitable only for adults:

A. Because of advanced style and contents:
 The Hills of Beverly—*Block*
 Letter from Peking—*Buck*
 Pillar of Cloud—*Burgess*
 The Lost Cities—*Cottrell*
 The Stairway—*Curtiss*

The New Class—*Djilas*
 A Treasury of the World's Great Diaries—*Dunaway-Evans*
 Not Guilty—*Frank*
 The Communist Party vs. the C.I.O.—*Kampelman*
 I Blow My Own Horn—*Lasky-Weldon*
 The Carpet-Slipper Murder—*McLean*
 Patrick Henry: Vol. 1—*Meade*
 Russia Against the Kremlin—*Metaxes*
 Revolution and Roses—*Newby*
 Labor Union Monopoly—*Richberg*
 The Avenger—*Rigsby*
 Russia Since 1917—*Schuman*
 On the Beach—*Shute*
 At Home in Mexico—*Smart*
 Murder Made Absolute—*Underwood*
 The Bushman Who Came Back—*Upfield*
 The Ordeal of Gilbert Pinfold—*Waugh*
 Children of the Shadows—*West*
 Take Me to Your President—*Wibberley*
 The Day They Killed the King—*Williamson*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

The Locust Fire—*Brown*
 The Return of Gunner Asch—*Kirst*
 The Burying of Kingsmith—*Reichley*
 The Golden Ones—*Terry*
 Monsieur Yankee—*White*
 Coup de Grace—*Yourcenar*

III. Permissible for the discriminating adult:

The Street of Kings—*Dexter*
 The World of Suzie Wong—*Mason*
 Fires on the Plain—*Ooka*
 Rally Round the Flag Boys!—*Shulman*

IV. Not recommended to any reader:

Say You Never Saw Me—*Nesbitt*

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